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USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1370

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CONTENTS

INTERNATIONAL

Sad Fate of Soviet German Emigres in West Germany Chronicled (L. Tryakina, et al.; KAZAKHSTANSKAYA PRAVDA, 2 Nov 82)	1
International Ties of Turkmen Academy of Sciences (F. Sultanov; TURKMENSKAYA ISKRA, 6 Oct 82)	5
Foreign Religious Centers Concerned With Soviet Religious Attacked (A. Belov; NAUKA I RELIGIYA, Jun 82)	8
Soviet Muslims Condemn Israeli Actions (MUSLIMS OF THE SOVIET EAST, No 3, 1982)	18
Syrian Muslim Leader Visits Tashkent (MUSLIMS OF THE SOVIET EAST, No 3, 1982)	22

NATIONAL

Smuggling Attempts at Border Post Described (Yu. Soldatenko; KRASNAYA ZVEZDA, 5 Dec 82)	25
Review of Grishin Book on Moscow (A. Udal'tsov; LITERATURNAYA GAZETA, 15 Dec 82)	30
Afanas'yev Volumes on Social Systems Reviewed, Praised (A. Aver'yanov, et al.; ZHURNALIST, Oct 82)	32
Tashkent Islamic Institute Graduation Exercises Reported (MUSLIMS OF THE SOVIET EAST, No 3, 1982)	38

REGIONAL

Kirghiz Scholar on Formation of Multinational State (Dzh. Malabayev; SOVETSKAYA KIRGIZIYA, 17 Dec 82)	41
Ukrainian Central Committee Views Secondary Education (PRAVDA UKRAINY, 20 Nov 82)	44
Armenian Literary Contribution Uniting Soviet National Cultures Praised (Vardges Petrosyan; LITERATURNAYA GAZETA, 15 Dec 82)	46
New Rashidov Short Story Reviewed (Vadim Kozhevnikov, Sharaf Rashidov; LITERATURNAYA GAZETA, 29 Dec 82)	50
Better Music, Qualified Disc-Jockeys Needed in Estonian Discos (L. Firsanova; SOVETSKAYA ESTONIYA, 2 Dec 82)	54

INTERNATIONAL

SAD FATE OF SOVIET GERMAN EMIGRES IN WEST GERMANY CHRONICLED

Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 2 Nov 82 p 3

[Article by L. Tryakina, correspondent of the Kustanayskaya Oblast newspaper LENINSKIY PUT', and M. Vorotynova, correspondent for KAZAKHSTANSKAYA PRAVDA: "Troubles in 'Paradise'"]

[Text] A belated revelation in letters from the FRG.

The spirit of the native land cannot be exchanged for pfennigs.

In the Abay settlement near Alma-Ata, Ol'ga Mel'kher, a young worker at a poultry mill, with tears in her eyes read her father's letter, sent from the Federal Republic of Germany.

This letter is like a moan, like a cry from a tormented soul. "Greetings to our dear Ol'ga and Marinchka! We finally got your letter...Olechka, every day we look forward to the time when we will finally be given permission to return home to you. Not a day passes here but I think about you and about what a mistake we made. And I will never be able to forgive myself for listening to anything...."

We admit, the word was not used here to the greatest effectiveness. The author is clearly not up to the beauties of style. He aches for home, Kazakhstan, from the "promised land," the FRG, where he went, with his wife, 3 years ago, giving in to the blandishments of relatives, and believing in the "economic miracle." "Everything is against me here, I cannot find peace day or night."

We ask the reader's forgiveness for such a long excerpt from someone else's letter, but the author, Andrey Karlovich Mel'kher, will, I hope, not bear a grudge against us, since at the end of the letter he gives his daughter Ol'ga a clear hint to make his bitter history known. "Many, like me, would fly home today, but they are afraid. Others are held back by pride, and they write their relatives lies." We shall return more than once to this despair-filled letter.

And now we shall make a short digression and return to those days when Mel'kher was a citizen of the Soviet Union. For more than 20 years he lived in Kazakhstan, in Kaskelenskiy Rayon. He worked as a gas-welder in one of the mobile mechanized columns. At work he was prized as a hard worker, his portrait constantly decorated the Board of Honor. His family was quite comfortably off, his wife, Galina Fedorovna, kept house. A home, a family, the respect of his colleagues at work--everything that a man needs to be happy--he had. But he wanted more. What, he himself could not have said. Can it be that he saw the idle life as attractive? Not Mel'kher. He is a working man and could not conceive of a fate without a job. And when, as the documents for emigration to the FRG were being drawn up, they asked him what he would do in a country where they already had enough of their own unemployed, he answered, looking at his hands: "I'll work, just like I do here." He believed that for him, a first-class specialist, there would always be work.

In this he was wrong, as he very quickly discovered. For a year and a half out of the three that he has spent in the foreign country, Andrey Mel'kher has been out of work, existing on a pitiful unemployment allowance. His wife never worked a day and does not receive an allowance.

Mel'kher's fate is very, very typical. Here is a letter to V. Fisher, a resident of Taranovskoye in Kustanayskaya Oblast, from her cousin Irina, who went to the FRG on the insistence of her mother:

"Greetings, dear family. Well, what can I say to you? There's nothing to boast about. What we did to ourselves, I wouldn't wish on anyone. I don't know what our mother was thinking of, when she dragged us here...There is no work. Emily and I have tried everywhere. No one even wants to talk about it. We should have stayed peacefully in Aktau, and continued to work and live, as we were doing. Well...your elbow's close, but you can't bite it, as they say. It's hard on the children, too. They rarely visit home, once every month and a half. Soon they will have to give up their studies: they are barely getting by. The old folks have rented a house and are up to their ears in debt. Our apartment is about the same as it was in Aktau, except the debts are such that it would take 50 years to pay them off."

There are so many of these bitter letters, full of disappointment and homesickness, that come to the Soviet Union from those who have succumbed to Western propaganda and decided to change their nationality.

Well, what of it? They were free to do as they pleased. But why are yesterday's refugees literally smothering the Soviet government with requests to let them return? Why does such yearning show through in every line of their letters to relatives?

Unemployment is one of the most terrible evils of the capitalist world. It could not help but affect them also, the foreigners. According to official figures, there are now 2 million unemployed in the FRG.

Not too long ago LITERATURNAYA GAZETA reported on the self-immolation of Semra Ertan, a writer from the FRG. She was Turkish by nationality, moved to the country of the "economic miracle" 10 years ago, and there became a member of the Writers' Union. Her last words were: "Shame on the Germans!"

The bread of a foreign country is bitter. Even for those who have still not appeared in the multitude of the unemployed. "I have only now realized how cruelly deceived we have been. To put it bluntly, we have made fools of ourselves. Here, nobody trusts anyone. All are strangers to each other. I am terribly homesick." This from a letter by Valentina Lantser to her mother, Vanda Yemel'yanovna Pashchenko, who lives in Kustanay. Until their emigration to the FRG, the Lantsers lived in Latvia. They had everything: a big house, a farm, a garden, a greenhouse where they grew early vegetables, a car, and a motorcycle. The government was helping them raise 10 children. And still they decided to leave. Now, in their letters to relatives in Kustanay, the Lantsers complain about the disorderliness, the high prices, the complete uncertainty about tomorrow. The head of the family earns barely enough to make ends meet. The children have forgotten what milk tastes like.

"Here everyone is a stranger" laments Valentina Lantser in her letter. And Mel'kher reports: "We have not visited Uncle Vanya for a long time, he is offended because I cursed everything here. My cousin lives 2 kilometers away from us, but in 3 years we have seen each other only twice. He is afraid to have anyone here find out that I am related to him." And further: "The people are lucky who have not been able to come here and are living peacefully in their homes and have jobs. And they can pass the time of day with their neighbors. That is the most important thing, that someone waits for you, and you are glad you have someone to talk to." Here is the thing which outweighs all economic goods: the simple joy of having friends, a family, a job. And both Mel'kher and hundreds of other Soviet Germans who rushed off to a foreign land in search of illusory blessings used to have all that. And all of it seemed as natural as the air you breathe. It was unnoticed. Did they really think, in the hour the fatal decision was made, about how they would miss their neighbor, some Uncle Kolya with whom they had quarreled? Or their comrades on the work brigade, with all different ages, characters, and outlooks on life?

Everything of this sort would seem to have been weighed and considered. But one thing was forgotten: how unceasingly homesickness would gnaw for the motherland, for the land of the Soviets. For that very land where you were born, grew up, whose bread fed you, whose songs entered the flesh and blood (not for nothing do many emigrants ask their relatives to send them a set of records with Soviet songs).

Sobering up, as they say, comes later. But sometimes it is difficult to correct a mistake. There are still more citizens who are oh-so-easily breaking their ties with their native land, where they were born, made friends, stood firmly on their feet. Some are inclined to reason as follows: why not go behind the cordon, they say, if I don't like it, I can always come back. Always? It never occurs to such "patriots" that there is also a moral side to the question. Let us refer to a recent incident. A former resident of the

Issyk Sovkhoz in Enbekshikazakhskiy Rayon, Alma-Ata Oblast, I. Breneyze, who emigrated to the FRG in 1978 along with his family, has now returned to the Soviet Embassy with the request that he and his family be allowed to return to the USSR. Staff members at the embassy, in turn, asked the collective of the sovkhoz where he used to work to give their opinion on the matter. At a general meeting of the workers and employees of the fourth division of the sovkhoz, the majority were in favor of the proposal to ask the Soviet Embassy in the FRG to refuse I. Breneyze's petition to return to the USSR, since on the sovkhoz he was a careless worker and extolled the Western way of life. The decision of the labor collective requires no commentaries. "No" was the answer to the man who by his own actions placed himself outside our society.

The native land...What instrument can measure the feeling for it? What currency? Not long ago, KAZAKHSTANSKAYA PRAVDA published an article by El'sa Ul'mer, "Spirit of the Native Land." This article also quoted from letters of former Soviet Germans who now live in the FRG. Complaining about life, they made the calculations: so much goes for an apartment, so much for food and clothing. They had good heads for figures: they were not slow to figure out what was more expensive where. The editors received a "refutation" from a couple, Vil'gel'm B. and Ida S. in Tselinograd, in which they caustically note that the newswoman is not too good at arithmetic. And isn't it just such a "cheap" approach to the concept of "native land" that moves those who, calculating everything carefully to the kopeck, to the pfennig, rush off to the cheapest place to buy a suit or a pair of boots?

All of us are linked to our country by a common biography. We share her common joys and common ills. DneproGES and Turksib, the Virgin Lands, and the first sputnik, launched from our land...And war. It came into every home without invitation or consent, and united us with a shared woe, a shared grief.

It did not avoid even A. Mel'kher, who was just a boy at that time. We cannot help but quote yet again from his bitter letter: "I was afraid of them, the vermin (he means the fascists), during the war, I hid in a haystack when they were coming around to people and collecting eggs, butter, milk, and the most important--my future." Here indeed, he has hit the nail on the head.

And bleak it must be, for him, to live with these recollections in the country where it all started, and where once again a wave of Neo-Nazism is rising....

The promised land, an earthly paradise, the economic miracle...Thus is a foreign land perceived from afar. But up close it is quite a different thing. The constant, unceasing struggle for one's daily bread, the uncertainty about tomorrow, the homesickness.

The letters from the FRG are a vivid testimony to this.

12255
CSO: 1800/451

INTERNATIONAL

INTERNATIONAL TIES OF TURKMEN ACADEMY OF SCIENCES

Ashkhabad TURKMENSKAYA ISKRA in Russian 6 Oct 82 p 2

[Article by F. Sultanov, chief learned secretary, academician of the TuSSR Academy of Sciences: "Fruitful Ties between Scientists"]

[Excerpt] During the 30 years of its existence the Turkmen Academy of Sciences has been transformed into a mighty staff of science in the republic, including 21 academicians and 28 corresponding members. Today the whole world knows about the developments by our scientists in the field of studying and mastering the deserts, the physiological-biochemical mechanisms of adaptation, utilization of solar energy, as well as planetary, geophysical research.

There has been a constant expansion of scientific ties between the Turkmen SSR Academy of Sciences, the scientific organizations of the countries in the socialist community, as well as with the scientists of the capitalist and developing countries.

Carrying out joint scientific-research projects is becoming more and more important. Thus, the "Solntse" Scientific-Production Association, in particular, has taken part in carrying out scientific and technical assignments in line with a coordinated plan of multi-faceted, integrated measures of the CEMA member countries. The Physics and Engineering Institute has participated in carrying out the scientific programs dealing with the complex problem of "Planetary Geophysical Research" and the International Middle [?]/ Atmosphere Program (MAP).

Interest is growing among foreign scientists and specialists in the research being done by our scientists with regard to using solar energy in the national economy. The "Solntse" NPO [Scientific-Production Association] is visited every year by representatives of foreign scientific institutions and firms for the purpose of determining the possibilities for establishing scientific contacts.

Within the framework of the Soviet-American "Biospheric Preserves" Project, based at the Repeteksk Sandy-Desert Station of the Desert Institute, multi-year experimental studies are being carried out on determining the productivity of sandy-desert eco-systems.

At the center of the TuSSR Academy of Sciences Desert Institute and its experimental stations since 1978 international courses have been given for the purpose of upgrading the skills of representatives from the developing countries of Asia, Africa, and Latin America on the problems of "Retaining Moving Sands," "The Ecology, Management, and Productivity of Pasture-Lands."

It was not by chance that Turkmenistan was selected as the place for conducting these courses. During the last few years desert scientists and specialists of our republic have achieved remarkable successes in developing desert science, in the rational and intelligent mastery of desert territories. They have made a significant contribution to improving pasture-lands and retaining moving sands.

During the current year the scientific institutions of the TuSSR Academy of Sciences proceeded to implement an operational plan of cooperation between the USSR Academy of Sciences and the Algerian National Organization for Scientific Research. Algerian specialists spent a period of service at the Desert Institute, working on the problems of evaluating the productivity and cartography of desert biogenoses, as well as at the Institute of the Physiology and Experimental Pathology of the Arid Zone--on the problem of the animal organism's adaptation to arid conditions.

The international ties of Turkmen science are multi-faceted. But they are becoming even stronger and broader with the scientific organizations of the fraternal Union republics. Joint research studies are being conducted in accordance with an integrated and coordinated program. One of the foremost problems for this region's academies of sciences is that of the "Complex Study and Mastery of the Desert Territories of Central Asia and Kazakhstan," work on which is being headed up by the Red Banner of Labor Desert Institute of the TuSSR Academy of Sciences.

Staff members of the Institute of the Physiology and Experimental Pathology of the Arid Zone of the TuSSR Academy of Sciences are conducting a section entitled "The Ecological Physiology of Man," under the auspices of the USSR Academy of Sciences Scientific Council on the Problems of Applied Human Physiology, coordinating scientific research in the country on the problems of the organism's adaptation to various environmental conditions. Furthermore, joint studies are being conducted with the scientists of Kirgizia and Uzbekistan on working out effective cycles of labor and rest for those working in the arid zone.

Based on agreements regarding scientific and creative cooperation with the appropriate institutes of the Union republics, many scientific institutions of the TuSSR Academy of Sciences are conducting research. Thus, the Physics and Engineering Institute is carrying out a number of joint development projects with the Physics and Engineering Institute imeni A. F. Ioffe of the USSR Academy of Sciences, the Astrophysics Institute of the TaSSR Academy of Sciences, the Organic Synthesis Institute of the LaSSR Academy of Sciences, the Rostov State University; the Institute of Seismology is collaborating with the Institute of Geophysics of the UkSSR Academy of Sciences, and the Institute of Seismology and Earthquake-Resistant Construction of the TaSSR Academy of Sciences.

Based on agreements concerning scientific and technical cooperation, zoological scientists are conducting research on developing protective measures against pests which are harmful to agricultural crops, studying the biosynthesis of proteins and nucleic acids in the mulberry silkworm--with the Institute of Developmental Biology imeni N. K. Kol'tsov of the USSR Academy of Sciences; entomologists are collaborating with the Institute of Microbiology of the Armenian SSR Academy of Sciences; ornithologists are conducting joint projects on discovering and investigating the natural sources of arbo-virus and micro-virus diseases connected with migratory birds--with the Institute of Virusology imeni D. I. Ivanovskiy of the USSR Academy of Sciences.

Our botanists maintain long-standing ties with the Institute of Experimental Botany of the BSSR Academy of Sciences and with the Forestry Institute of the Karelian Branch of the USSR Academy of Sciences with regard to the circadic rhythms of plants, with the Biological Institute of the Komi Branch of the USSR Academy of Sciences--on the gas-exchange and structural-functional characteristics of the assimilation fabric of various ecological plant groups.

At the present time historical scientists of the TuSSR Academy of Sciences and that of Kazakhstan are preparing a monograph entitled "Socialist Agricultural Changes in Central Asia and Kazakhstan and Their Characteristics," basing their work on the materials of this large region.

All these projects, based on the creative cooperation with scientists of the scientific research institutes and other scientific institutions of the Union republics testify to the high degree of scientific development in all the republics of this country, which has become possible thanks to the unity and friendship of our peoples under the banner of the Land of the Soviets.

2384

CSO: 1830/59

INTERNATIONAL

FOREIGN RELIGIOUS CENTERS CONCERNED WITH SOVIET RELIGIOUS ATTACKED

Moscow NAUKA I RELIGIYA in Russian No 6, Jun 82 p 18-20

[Article by A. Belov, candidate of philosophic sciences: "Clerical Anticommunism": "University of the Lecturer"]

[Text] A lecturer in preparing a talk on the employment of religion by present-day anticommunism sometimes finds it difficult to provide a title for his lecture. More often such word combinations are used in this regard as "Anticommunism and Religion," "Religion in the Service of Anticommunism," "Religion in the Plans of Anticommunism," "The Church and Anticommunism" and a whole series of other documents. It seems that a most appropriate title would be "Clerical Anticommunism."

Although this term has as yet not acquired a precise definition, it would appear that it should be understood as that variety of anticommunism which attempts to provide a religious basis, on the one hand, for the struggle against communist ideology and, on the other, represents anticommunist activities of clerical centers. Incidentally, religion has also been adopted by bourgeois ideologues not directly connected with one or other clerical organization as well as the Western press, radio and television. Clericals in turn in their propaganda make wide use of secular doctrines and conceptions and also methods of waging psychological war. Thus actually there is a close alliance of imperialist and church reaction on a common anticommunist platform.

Lecturers must clearly understand all this. The fact is that some of them at times mistakingly include under anticommunist those religious conceptions which in reality are not that at all. In the same way, religious centers, adhering to non-Marxist positions, are nonetheless not connected with anticommunists and even censure them.

Here a strict concrete approach is needed for all manifestations of ideology alien to us. Religion is by no means identical with clerical anticommunism. In decisively speaking out against this, Marxists attach important significance to the unity of believers and nonbelievers in the struggle for social progress, for peace and just relations among peoples. They support the idea of close cooperation with confessional organizations in the social sphere. In the process of joint actions by all people of good will aimed at the solution of pressing living problems, believers are becoming convinced that

anticommunism is foreign to the interests of workers regardless of what positions they might occupy. Marxists-Leninists are respectful toward religious convictions and feelings. In determining the place of religion in the present struggle of ideas, communists, as was emphasized at the 26th CPSU Congress, have to first determine what the concrete content is of this or that movement acting under a religious flag or this or that organization offering religious slogans.

In the preparation of a lecture, it is necessary to direct attention to still another factor. Clerical anticommunism is frequently connected only with the activity of the Vatican. This is due to the fact that at the dawn of the workers movement in the '40s of the last century it was namely the papacy together with the most reactionary forces that acted as the leader of a "religious hounding" of communism and then for a long time inspired those clericals who had made anticommunism the basis of their policy. But there also speak from comparable positions ideologues of other confessions, in particular the most reactionary representatives of certain Protestant churches, Islam, Judaism and leaders of emigre Orthodox associations. The lecturer can find a criticism of their anticommunist propaganda and activities in a number of articles published in the journal NAUKA I RELIGIYA.

Clerical anticommunism is many-sided. It is a definite form of ideology, the practical activities of a number of religious centers of bourgeois countries and psychological warfare which is waged under a pietistic flag. It is also so-called "rampant anticommunism," cultivated among the population of capitalist and developing states. And it is correspondingly manifested in different ways.

In a lecture, it is necessary to take into consideration that throughout the period of its existence clerical anticommunism underwent many modifications brought on by those changes which have taken place on our planet in consonance with and in the international climate. The times are passed when attempts were made to simply "reject" communism as a utopia. The "specter of communism" that once roamed over Europe has become a visible reality. Calls of clericals for new "crusades" against communism turned out to be a fiasco. The time has passed for threatening ultimatums and unpardonable commands to dictate their conditions to the Soviet republic.

Taking into consideration the growth of the influence of Marxist ideas and a change in the consciousness of workers, including believers, even those lost hope who had formerly belonged to the most militant wing of clerical anticommunism. Today they are obliged to search for new tactical techniques, new methods of ideological influence on people in order to achieve their aims. Today such clericals can no longer count on the fact that many believers in the West support the idea of a dialogue with communists, welcome the peace-loving policy of the socialist states and condemn the tie of the church with reactionary political forces. And since such is the case, undisguised anti-communist preaching may produce an opposite effect and lead to a loss of prestige on the part of the clergy among believers.

All this taken together obliges the ideologues of clericalism frequently to dissociate themselves from open support of the bourgeois system and even to

criticize its more obvious defects, to refrain from direct attacks on Marxism- and to direct its study to work out more effective methods of fighting it. Together with their like thinkers "in the world," today's clerical anticommunists count on compromising real socialism headed by workers and undermining it, so to say, from within. This determines the direction of the subversive work which they are conducting against the USSR and other fraternal countries that put into practice Marxist ideas. The chief constituent element of anticommunism is antisovietism. It has adopted clerical anti-communism in its attempts to exert a constant ideological influence on believing Soviet people and to draw nonbelievers into the sphere of religion. Such ideological diversions in pietistic dressing are meant according to the intention of their initiators to provoke mistrust in the policy of the CPSU and the Soviet state and to create feelings of opposition toward our system. And for this end, any means are put into use.

In this connection, it would be timely to recall the words of the West German "sovietologist" Alard von Schack, who thus defined the aims of the subversive work against the world of real socialism: "Using all the resources of modern propaganda and skillful techniques of psychological warfare, it is necessary to infuse our morality and ideology in the public consciousness of the countries of the communist camp. Utilizing national differences, **religious prejudices** (emphasis mine--A.B.), human weaknesses, female vanity and the striving for pleasure, it is necessary to develop an indifference to the aims of communist state administration."

But a lecturer should keep in mind that the representatives of so-called "subterranean anticommunism," who as in decades past still use coarse invective as a weapon and the same appeals for "crusades" and demand the use of force in order to crush the "godless government." But they do not determine today the face of clerical anticommunism.

In moving to the basic content of the lecture "Clerical Anticommunism" (naturally, this title is conditional and ought to be varied in each individual case while taking into account what was said above), the lecturer should elucidate three basic questions; (1) to disclose the nature of clerical anticommunism as an ideology; (2) to provide a critical analysis of its policy; (3) to unmask the propaganda actions of clerical anticommunists and the forms and methods of psychological warfare conducted under the smoke screen of religion. And, of course, on communicating in this way to the audience information on each of these questions, the lecturer should at the time provide a concrete and convincing rebuff to ideological saboteurs, using for this the facts of Soviet and international life and inculcating in their hearers irreconcilability and vigilance in regard to attempts by adversaries to undermine the moral and political unity of our society.

It does not appear practicable to propose here to the lecturers any concrete plans. The fact is that they must be compiled while giving consideration to the situation in a given region and the concrete objectives of contra-propaganda. It, however, would be desirable for the lectures, regardless of how they might be arranged, to reflect these basic questions and characterize the specific nature of clerical anticommunism.

In accordance with the task which the lecturer has set himself, he can concentrate on such problems as the unmasking of clerical falsification of the theory and practice of scientific atheism, the position of religion and church in the USSR and other socialist countries or the exposure of antisovietism with which religious programs of bourgeois, including clerical, radio-stations are permeated to one degree or another. Depending on the situation, it is possible to dwell on specific inimical actions of different clerical-anticommunist centers, numbering in the tens, which have been reported on in the central and local press, including on the pages of the journal NAUKA I RELIGIYA. In the Baltic republics, for example, it would be especially important to dwell on the subversive activities of religious-nationalist centers based in the West attempting to exercise an influence on the population of Soviet Latvia, Lithuania and Estonia. And in regions of traditional prevalence of Islam, lectures disclosing the work of Muslim anticommunist centers would have a particularly timely sound.

Some essential advice to all lecturers: as few general considerations as possible and more facts to reinforce each point and to base oneself on in argumentation. Concreteness and strict proofs constitute most important contributions of a successful talk before any audience. At the same time, it is necessary to remember that examples are not an end in themselves and that clear-cut generalizations and conclusions should be made from them.

In unmasking the true intentions and aims of the clerical-anticommunist centers, the lecturer can utilize facts disclosing the activities of their emissaries caught red-handed in our country. The press conference of Bernardo Vincenzo was noteworthy in this connection. He was sent to the USSR to establish contacts with former Uniate ministers. His shorthand report was published in the yearbook "Argumenty. 1980" [Arguments. 1980] (Moscow, 1980). One could find in it, as well as in the preceding year's issue of this yearbook, many other facts of similar actions carried out by foreign anti-Soviet organizations, operating under a religious label.

Mention should also be made of new tactical techniques used today by clerical anticommunists, particularly the careful study of Marxism and atheism being carried out by them now (in 1977, for example, the so-called "Institute for Study of Atheism" was founded under the papal Urbani University in Rome). Here the lecturer naturally should emphasize that you are not dealing here with scientific research but with the study of atheism for the purpose of refuting it and locating 'weak spots' in it which could serve as the object of ideological attacks by clericals. It should also be explained in this connection what the numerous Western clerical-anticommunist centers are actually engaged in.

Recently, the "Center for the Study of Religion and Communism" (Kingston, Great Britain) has been quite active among them. It constantly supplies defamatory materials to the bourgeois press, radio and television. Although it is declared in its program that it will strive "to help the Western world to better know the communist world," in actuality, this center is engaged in the fabrication of tendentious selections and forgeries intended to set public opinion in capitalist countries against real socialism. It is no accident

that the journal RELIGION IN THE COMMUNIST WORLD published by these 'investigators' includes outright lies about the Soviet Union and the other fraternal states, describes in a false light the position of believers in the USSR and engages in open incitement. But this is understandable. There are among the staff members of the institute many malicious anti-Soviets. It is headed by such a veteran of clerical anti-Soviet propaganda as the English pastor Michael Bourdot.

The position of religion, the church and believers in the USSR serves as the object of constant attention as well among a number of similar research centers in the United States. They include the Hoover Institute of War, Revolution and Peace, the Center of Strategic Studies at Georgetown University in Washington, the Russian Institute at Columbia University in New York, the "Center for the Study of the Position of Religion and the Church in Closed Societies" headed by Pastor Blagoslav Grubby and others. Similar functions are performed by a number of comparable clerical anticommunist institutions in the FRG, Holland, Belgium, the Scandinavian countries and Switzerland, for example, the institute "Belief in the Second World" in Zurich, founded in 1972. All of them publish special bulletins, collections and other materials that are used by imperialist propaganda.

In addition to such institutes, a great deal of activity is displayed by various missions, societies and fraternities striving to exert an ideological influence on the Soviet people. They publish and attempt to bombard our country with clerical anticommunist literature, equipment for its duplication, instructions and money for dissidents operating under the guise of religious activists.

Among such organizations mention should first be made of the "Slavic Mission" in Stockholm (Sweden). Its leaders declare that it is only trying to again turn to Christianity (more precisely, Protestantism) Slavic peoples, who ostensibly are deprived of the possibility of freely believing in God. In actuality, the emissaries of the "Slavic Mission" are attempting to disseminate among believers publications permeated with an anti-Soviet spirit and, at the time of their visits to the USSR, to collect tendentious information on imaginary violations of human rights, first of all of the principle of freedom of conscience. This information is then used for propaganda campaigns and the fomenting of anti-Soviet hysteria. The press has repeatedly reported on actions of this kind undertaken by these missionaries of anticommunism (see, for example, L.Lerov's article "Who Benefits from This?" in the collection "Argumenty. 1980" or by V. Kassis and M. Mikhaylov "Harboring Thoughts of Revenge" in the journal NAUKA I RELIGIYA, No 7, 1979.

Similar activities are being developed by another mission with the rather candid name "Underground Evangelism" with branches in the United States, England and other Western states. With the help of "foreign tourists" or by other means, they try to bombard our country from there with their "ideological contrapropaganda." Another American mission "Jesus for the Communist World" is also active. It was founded and is headed by the inveterate anticommunist pastor, Richard Wurmband, who emigrated from Socialist Romania.

In this connection, the lecturer should mention two white-emigre clerical groups that also participate in the contraband of anti-Soviet literature. They are the so-called "Russian Student Christian Movement" (RSKhD), based in Paris, and the "Russian Orthodox Church Abroad" (Karlovac Schism) whose center is located in Jordanville (New York State). In Western Europe there operates under the aegis of the Karlovacians the fraternity of the "Orthodox Cause" with branches in Brussels, Frankfurt on the Main, Paris and Geneva. It is engaged in printing and contraband sending of clerical anticommunist publications inciting no more and no less than the overthrow of the Soviet regime and restoration of the monarchy in Russia. And all this from an organization which calls itself religious. The activities of these centers can be learned about in particular in books of N. Gordiyenko, P. Komarov and P. Kurochkin "Politikany ot religii" [Politicians of Religion] (Moscow, 1975), A. Belov and A. Shilkin "Diversiya bez dinamita" [Sabotage Without Dynamite] (Moscow, 1976) and A.V. Belov and A.D. Karpov "Pod flagom antisovetizma" [Under the Flag of Antisovietism] (Moscow, 1980).

Antisoviet positions are used by such reactionary bourgeois nationalist groups as the "Ukrainian Catholic Church" (Uniates, UKTs), the Ukrainian Autocephalic Orthodox Church" (UAPTs), the "Ukrainian Evangelical Baptist Convention," the Latvian Emigre Lutheran Church, the "World Community of Lithuanian Catholics" and others. Speculating on national feelings, they try to present religion as the only bearer of the "national spirit" of peoples, to push people onto the way of chauvinism and to create a split in the ranks of our multinational state.

Certain Islamic centers, led by imperialist reaction, are putting a lot of effort into clerical anticommunist propaganda. They are trying to achieve ideological and political expansion, selecting Soviet people as the object of psychological sabotage who live in regions of traditional prevalence of Islam. At the same time there is a growth of anti-Soviet broadcasts in the languages of the Soviet republics situated there by very large Western radio stations, including within the framework of religious radio programs. Attempts are made also to use the false catchword of "Muslim unity" for splitting workers on the basis of religion and inciting nationalist frames of mind.

The role of defenders of "oppressed Muslims" in the USSR has been assumed in particular by the organization "Turkestan Liberation," which is based in Djakarta. The "Central Asian Research Center" operates in London, the Muslim "Center of Religious Propaganda" in Paris, the "International Organization of Freedom of Press" and Information in Cairo and a number of other clerical anticommunist institutions. All of them are connected with the intelligence services of the imperialist powers and obtain monetary support from them.

One of the levers of anticommunist propaganda is the "World Islamic League" in Mecca. Officially it is ostensibly engaged in "research on problems of Islam," but in reality it operates as one of the centers of falsification of scientific communism.

The "Muslim Brotherhood," a national subversive organization based in Egypt and Saudi Arabia, carries out unbridled propaganda and mass terror against all progressive forces in Arab and Islamic countries.

A more detailed picture of reactionary religious centers engaged in anti-communist and anti-Soviet activities may be obtained through familiarization with materials that are constantly being published in *NAUKA I RELIGIYA* under the heading "Abroad."

Once more we direct the attention of the lecturer to the fact that he must select for his talk concrete examples in order to avoid an elementary enumeration of religious centers and organizations connected in some degree with clerical anticommunism. It sometimes happens that a lecturer displays a certain erudition, naming tens of such centers but fails to explain in what concrete form their anticommunism is displayed (or does not succeed in doing this in the desire to overlook nothing). In such cases, the lecture turns out to be schematic, superficial, not very convincing to his listeners. It is therefore more advantageous to concentrate on criticism of the larger and more typical organizations of this kind.

A lecture on this theme would be incomplete without a description of the activities of Western radio centers engaged in religious propaganda broadcasts in the languages of the peoples of the USSR. At the same time, it is necessary to take into consideration that the "Voice of America," the BBC, the "German Wave," "Radio Liberty" and other secular bourgeois radio stations conduct them weekly, but above the [word missing] of clerical radio centers, Radio Vatican, Radio Monte Carlo ("Voice of And" and others)--on a daily basis. Recently various Islamic radio centers increased the number of their broadcasts in the languages of the peoples of the USSR.

The aims of such religious propaganda programs have been rather candidly described by the director of the U.S. Information Agency, Leonard Marks "The transistor radio helps people...to establish contacts with other people, other countries and other ideas. In practice, this means that it is possible ...to teach them and to suggest ideas to them.

The attention of the listeners should be directed to the fact that practically most such religious radio broadcasts contain materials attempting in one way or another to "disprove" communist ideology and Marxism-Leninism and to demonstrate their theoretical and practical unsoundness.

Analysis of religious radio broadcasting in the languages of the peoples of the USSR makes it possible today to speak of the existence in the West of a whole system of clerical radio propaganda in which a special role is assigned to each radio station. This is confirmed by the fact that, for example, the work of Evangelical radio stations is coordinated and directed by the "Association of National Religious Broadcasting" created in Washington. There also exists a "European Union of Radio Broadcasting," which includes at least 100 stations in Europe and as many associate members representing other continents. Attempts are being made to organize centralized distribution of materials for religious propaganda broadcasts.

A general survey of religious, actually clerical anticommunist radio broadcasts should be desirably reinforced with a concrete analysis of two or three such programs in order to show to listeners their true character. The lecturer can find examples of this kind in the literature recommended here. People appearing in the role of radio preachers are also described therein.

As we know, one of the chief targets of the ideological sabotage of clerical anticommunism is the policy of the CPSU and the Soviet state with respect to religion, the church and believers. At the same time, the objective of the falsifiers is to convince public opinion that freedom of creed is ostensibly absent in the USSR. They subject to criticism our country's Constitution, which allegedly restricts the rights of believers and the legislation on religious cults based on it, or assert that in practice constitutional guarantees freedom of conscience are allegedly violated in practice in the Soviet Union. A considerable portion of the "facts" which the slanderers use here constitutes outright fabrication, while the rest is doctored up.

It is necessary to emphasize in the lecture that none of us in the country are persecuted for religious convictions. No one hinders believers from visiting temples or houses of prayer to take part in services. But those who violate existing laws are held accountable regardless of the relation of the person committing the offense to religion or church. And those extremist religious leaders who have been punished were called to account for antisocial activities, for lies against the Soviet system--in brief, for the fact that they violated the law rather than for their faith.

One may read as to how clerical propaganda reacts to such cases in especially E. Filimonov's article "Crisis of Faith and Religious Extremism" (NAUKA I RELIGIYA, No 2, 1980). We know that religious extremists do not recognize state laws and proceed to violate them. They demand special privileges for themselves, first of all, the right to conduct their activities absolutely without control. Any state would condemn those who do not wish to take into account its legislation. But when these people are called to account in our country, bourgeois clerical propaganda makes a big noise on the restriction of the rights of believers and their persecution for religious convictions.

Our very life and daily Soviet reality refute the inventions of clerical anti-communists. The lecturer will find appropriate facts in books by E.I. Lisavtsev "Kritika burzhuaaznoy fal'sifikatsii polozheniya religii v SSSR" [Critique of Bourgeois Falsification of the Position of Religion in the USSR] (Moscow, 1975), G.S. Lyalina "Baptizm: illyuzii i real'nost'" [Baptism: Illusions and Reality] (Moscow, 1977), Chairman of the Council for Religious Affairs attached to the USSR Council of Ministers V.A. Kuroyedov "Religiya i tserkov' v Sovetskom gosudarstve" [Religion and Church in the Soviet State] (Moscow, 1981) and in the other publications recommended here.

In this connection, it would be useful to cite objective statements of religious figures visiting the USSR and personally convincing themselves of how the principles of conscience are carried out in our country. Their

testimony would carry weight with any audience, inasmuch as it belongs to people whom it would be difficult to suspect of bias. Many such statements are presented in the above-mentioned book by V.A. Kuroyedov, in the "Argumenty" collections and in other recommended literature.

In conclusion, I would like to touch upon another significant question: how would it be most advantageous for the lecturer to organize his talk? Without touching on general principles of lecture propaganda, we shall only point out that a lecture disclosing the nature of clerical anticommunism should be better started with an impressive concrete fact that would immediately catch the attention of the audience. At the same time, it is important to so distribute interesting examples that toward the end one is not deflected to generalities. All in all, it is necessary to remember that listeners usually obtain at lectures such a large amount of information that is new to them which requires understanding that it may weaken their attention and dull their perception. For this reason the concluding part of a lecture should be especially carefully thought out.

And finally, a last recommendation. A lecturer, speaking on the topic that we are dealing with, must constantly renew factual material, follow the press and be in the course of events taking place in order to be always in a position to answer the most varied of questions connected with the international as well as the domestic situation. It is also necessary to be well acquainted not only with the present situation but also with the history of countries and peoples and, of course, with the past and present of religion and church. And it goes without saying that the lecturer must evaluate all this while guided by the directives of the 26th CPSU Congress on the principle of approach of manifestations of reality, which in one degree or another are connected with religious slogans.

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INTERNATIONAL

SOVIET MUSLIMS CONDEMN ISRAELI ACTIONS

Tashkent MUSLIMS OF THE SOVIET EAST in English No. 3 (55), 1982 pp 1-3

/Text/

In accordance with Resolution adopted by the leaders of four Muslim Religious Boards of the USSR on April 16, 1982 all regular Friday prayers which were held on that day in mosques throughout our country were dedicated to the "Al-Aqsa" mosque which is looked upon by Muslims the world over as a sacred shrine and, on this particular day, just as everywhere else, sermons which were delivered by ministers of the cult in various parts of the five Republics of the Soviet East were likewise dedicated to launching of protests against barbarous actions of Israel military clique which unleashed this vile act of rampage against the "Al-Aqsa" shrine which resulted in a large number orthodox Muslims falling prey at the hands of these vandals (may the Almighty Allah bestow his graces upon their souls).

Muslims of the Soviet Union were always against seizure and annexion of this town by Zionists, just like the remaining territory of Arab Palestine and with a feeling of great indignation they perceived several years ago the arson which was committed at this very mosque by the Zionists and they stigmatize with utter disgrace these brigands attempts to undermine this sacred mosque which is being allegedly perpetrated with a view of finding the Solomon's temple. However, their most vivid act of indignation was provoked by deliberate shooting down of many worshippers in this very mosque, a stark naked fact which tore off the mask off the real face of Zionism as a genuine foe of Islam as well as off their protectors who have donned a mantle of so-called defenders of Islam all over the world. This deplorable incident, which took place in al-Qudds (Jerusalem) just cannot merely remain without inflicting a deep wound upon a heart of each and every Muslim that exists on our earth.

The town of al-Qudds has hitherto and, for that very fact, will always hold a place of prominence within the hearts of all the Muslims as, without being able to send one's prayers to it, one just cannot comprehend of being a really devout believer of Islam since al-Qudds is regarded as the first quibla of Muslims and the third sacred shrine in accordance with its divine ranking after Mecca and

Medina and is known as a place from which our beloved prophet Muhammad ascended to heaven (masrom and miralji), may the Almighty Allah bless him. Illegal occupation of al-Qudds by Zionist forces has subjected its residents, just as the rest of people of Palestine, to an utter state of humiliation and has doomed them to inhuman sufferings and deprivations.

As a result of this dreadful action millions of Palestinians were banished from their native lands and deprived of their family hearths. In other words, the tragedy of all the people of Palestine which occurred at al-Qudds, as well as at the "Al-Aqsa" mosque, is nothing else, but a series of links that belong to one and the same chain, i. e. a singular process which is closely associated with the arrogant policy of Zionist circles. It's well known, that Allah has blessed al-Qudds with high honours and has bestowed His blessings upon it after Mecca and Medina because the "Al-Aqsa" mosque is located in this town and, as such, it was referred to with high merits in the Holy Quran — **"Almighty is our Allah who extolled his worshipper Muhammad during the night-time from a Mosque in Mecca to 'Al-Aqsa' Mosque where Allah blessed everything which exists around and, in order to dispaly his might, in truth He is all-hearing and omniscient"** ("al-Isra"/1).

Sanctity of al-Qudds is further fortified by apopathegm of our prophet Muhammad, may the Almighty Allah bless him, which reads as follows: **"If you wish to enjoy happiness in paradise, take a glance first at al-Qudds"**. It is precisely that at this specific angle of sanctity that Muslims looked at al-Qudds through the centuries and still maintain this exalted feeling even up to the present day and absolutely identical is the view-point of Muslims of the Soviet Union upon this holy city and the sacred mosque of "Al-Aqsa" which reposes within its precincts as fate of these sacred places worries them additionally for the very fact that role played by their ancestors — the Seldjukidian and other emirs — was so great in preserving and careful treatment of this town of outstanding greatness and its sacred mosque of "Al-Aqsa" that it can never be forgotten by any of them.

It is well known to all and sundry, that the "Al-Aqsa" mosque was repeatedly defiled by Zionists and that time and over again they attempted to demolish it altogether and all these vile actions were focused against a sacred place which is so dear to hearts of Muslims all over the world. But, as to what has transpired in this mosque on 11th of April 1982, has no precedent whatsoever in entire history because an attempt of terrorists was directed against the faithful at the most solemn moment when they were associating with Allah in one of the most sacred shrines of Islamic religion. It's impossible to find any words in order to evaluate such a cardinal crime or to render any sane explanation to actions undertaken by this gang of raiders.

With a deep feeling of utter indignation this was spoken of in a sermon addressed by His Holiness Mufti Ziyautdinkhan ibn Ishan Babakhan at the "Tillya-Shaikh" cathedral mosque in which he told his flock of the importance of this mosque as one of

the most sacred shrines of Islamic religion as well as the status of Palestinian Arabs who for many years now are deprived of their native land and live as mere refugees upon territories of other countries while those Arabs, who still exist in Israel proper, are totally stripped of all their legitimate rights and are oppressed, usurped and are not given the possibility to perform their religious rites and are being destroyed both morally and physically.

Mufti, as well as all those who were present at the mosque, prayed before the Almighty Allah that He may reprimand Israeli Zionists and their protectors in USA who are conducting criminal actions against all the Muslims and those of Palestine in particular.

On his part, Shaikh Abdulgani, who is a deputy of our Mufti, delivered an expansive sermon in a Bekabad mosque of Tashkent districts which was dedicated to the "Al-Aqsa" mosque, while Muslim Religious Board for Central Asia and Kazakhstan received messages from different mosques of this region as to how Friday prayers were accomplished which were held in honour of the "Al-Aqsa" mosque where all Muslims of this region have expressed vehement protest against the barbarian actions of Israeli occupants and support they receive from their protectors. A vote of allegiance was extended to our brethren the Arabs of Palestine who are conducting just struggle for ultimate liberation of Jerusalem and all other divine shrines of this region.

Heads of all four Muslim Religious Boards of the USSR have adopted a joint declaration of protest against the wanton shooting down of worshippers at the "Al-Aqsa" mosque which was subsequently published on pages of the Soviet press. In this

declaration for, and on behalf of all the Soviet Muslims, with a feeling of deep indignation we have condemned the new bloody crime which was committed by Israeli military clique in Jerusalem.

In this declaration it is mentioned in particular that: "The "Al-Aqsa" mosque, one of the greatest shrines of Islam, has been wantonly covered by blood of our brethren-in faith when a soldier of Israel army, who hails from U.S.A. has opened fire at the worshippers. This monstrous act of unmerciful slaughter vividly reflects upon the essence of misanthropic ideology as well as criminal policy of the ruling top of Zionist clique of Israel and its lack of interest to take into consideration the elementary standards of International Law. Thus, in trying their utmost to prevent by all possible means and ways fair settlement of difference which prevail at present in the Near East, this clique is always eager and ready to provoke felony of every conceivable nature in respect of the Arab nations and, first and foremost, against the long-suffering people of Palestine".

This declaration likewise incorporated an appeal to Muslims of the world at large as well as followers of other religions and all the people of good-will to intensify their voices of protest against the vile acts which are being created on occupied Arab territories by Zionist occupants.

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INTERNATIONAL

SYRIAN MUSLIM LEADER VISITS TASHKENT

Tashkent MUSLIMS OF THE SOVIET EAST in English No 3 (55), 1982 pp 19-20

/Text/

At the invitation of Muslim Religious Board for Central Asia and Kazakhstan between the 30th of March and 5th April 1982 Uzbekistan was visited by the Supreme Mufti of Syria Ahmad Kuitaru who was accompanied by his son and assistant Muhammad Amin Kuitaru. On arrival, Syrian guests were received at the residence of our Religious Board where they had a discussion with Mufti Ziyautdinkhan ibn Ishan Babakhan and his Dy. Chairman shaikh Yusufkhan Shakir. In course of this discussion religious officials from both the countries briefed each other on present conditions of Muslims who live in their respective countries and acquainted each other with everyday functions of their mosques and religious institutions. From this, our Syrian guests found out that in course of the recent years in different districts of our Republic quite a number of cathedral mosques made their appearance in which the parishioners unobstructedly perform their daily acts of worship and other religious rites.

To acquaint our guests closer with everyday living conditions of Muslims of our Republic they, accompanied by Mufti Ziyautdinkhan ibn Ishan Babakhan, made a tour of the Fergana valley as well as to the neighbouring Tajik town of Leninabad. Supreme Mufti also paid a visit to cathedral mosques in Kokand, Ferghana, Andizhan and Marghelan.

Sojourn of our guests to Marghelan fell on a Friday and, after seeing some of the most interesting sights in this town, they performed their Friday prayers together with a large number of devotees who gathered in a local mosque where Ahmad Kuitaru delivered a comprehensive sermon before its parishioners. Those, who attended the services, accepted with solemn gratitude things of welcome and of good wishes from the President of Syria Hafez Asad which were conveyed by him to Muslims of the Soviet Union through the Supreme Mufti and, while dealing with the subject of freedom of religious practices, which are guaranteed by the Soviet laws, Ahmad Kuitaru declared: "Every time, whenever I pay a visit to your country, I repeatedly become reassured once again of the fact, that living standards of Muslims of the Soviet Union steadily improve with each consecutive day and that all faithful with a feeling of undisturbed calmness perform their acts of worship in mosques which remain wide open for each and everyone everywhere wherever Muslims may be found. The very fact, that all of you live in peace and tranquillity may only be credited to your own Soviet Government while, on the other hand, imperialist sources of propaganda endeavour to distort genuine conditions that prevail within your country and continuously attempt to indoctrinate

nate into the minds of masses of different Muslim countries a pack of lies to effect, that in the USSR at present exist restrictions and oppressions of every conceivable nature in regard to all faithful and to practice of religion as a whole. On our own part we, the religious officials, each time we come to the Soviet Union personally satisfy ourselves to effect that, in all the cathedral mosques, wherever we happened to be at the time, hundreds of thousands of Muslims perform their religious rites freely and without any obstructions. It is unfortunate indeed, that in rather a few countries I had the occasion of seeing such a large number of parishioners, like I saw in the mosques of your country".

Just before his departure Supreme Mufti of Syria Ahmad Kufaru made a statement to effect that: "On leaving your hospitable country, first of all I would like to remark upon the achievements gained by the Soviet Union in the field of scientific and technical progress as well as improvement in the standards of living of its peoples, its happiness and welfare and, owing to all these successes, of which the entire world is well aware of, the Soviet Union in its standards of all-round development stands today on the same level as the most highly developed countries of the world.

Earthly benefits a man can achieve only through his mental accomplishments and, as such, the teachings of Islam call upon all Muslims to aspire themselves to higher standards of knowledge, may they be of a religious or secular nature and, first and foremost, that they may be focused upon benefits of every human being, to serve in the interests of peace and real justice. In hadithes of our prophet (may peace reign over him) it is stated: "**Studies are nothing less than a sacred duty of every Muslim**" and further "**No benefits exist among**

people, excepting those who are erudite and are studying" and likewise "**One, who doesn't learn himself and fails to teach others, has nothing in common with me**". It's precisely that in these very aspects that our prophet envisaged

evolution of the teachings of Islam".

Consequently His Holiness, the Supreme Mufti of Syria, while delving on the initiatives of the Soviet Union which are directed on prevention of a nuclear war, said: "In all reality, campaign for preventing war happens to be a sacred duty of all the supporters of Islam and, besides, it's quite a normal duty of every human being and, as such, all the nations along with their governments as well as representatives of scientific and religious organisations should apply the maximum of their efforts to enforce full control

over the aggressive forces that are attempting their utmost to unleash war for mass annihilation of the nations, civilization and every living being upon our earth.

Under these circumstances I consider, that the World Conference of Clergy which is scheduled in Moscow under a slogan "Clergymen for salvation of sacred gift — of life from dangers of nuclear catastrophe", of which I happen to be a member of the Preparatory Commission, just the same as all other kinds of initiatives which summon us to peace and struggle against imperialism, aggression and support of justice, are most vital and indispensable in our times. Organization of such measures as well as active participation in any of them is regarded as a noble Islamic, fully humane and a moral sacred duty of each and everyone of us.

In conclusion I would like to wish all Muslims of the Soviet Union, including those who live in your magnificent Republic, eternal peace and tranquillity and

pray to the Almighty Allah that He may show kindness and benevolence towards all Muslims who live in the USSR as well as to all the people of the entire world. Amen!''.

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NATIONAL

SMUGGLING ATTEMPTS AT BORDER POST DESCRIBED

Moscow KRASNAYA ZVEZDA in Russian 5 Dec 82 p 4

[Article by KRASNAYA ZVEZDA correspondent Maj Yu. Soldatenko: "Saboteurs"]

[Text] In the predawn hours under the beams of station searchlights the wet platform of the of the Chop railway station looks as if it was forged out of gold slabs.

"Indeed, there could have been gold here instead of asphalt," said Maj Yuriy Chizhevskiy. The contraband, which is discovered every year by border guards together with custom officials, is estimated at many thousands of rubles.

A regular green-colored train slowly stops at the platform. We enter one of the cars together with Maj Gennadiy Zaytsev. Soldiers in green service caps are working efficiently.

A soft knock on the door of the sleeping compartment: "Good morning. We are the border control," Sr Sgt Ivan Shumak introduced himself to the passengers. "Please present your documents."

Ordinary, routine work for sentinels of the USSR state border service. At the same time it is tense and responsible work. Hundreds of tourists from abroad step onto the Soviet land for the first time daily. Interest in the land of the soviets and in our way of life and scientific and cultural achievements is understandable.

Border guards, who are the first to meet foreigners, are utmost polite and hospitable. They are also vigilant. It is not a secret that among the guests from abroad there are also those who come to us with obviously evil intentions. They strive to use tourism for subversive activities, attempt to bring in various valuables and goods as contraband.

A similar regular attempt was stopped by the Soviet border guards also that day. In the space above the ceiling in one of the sleeping compartments of a car on a direct Rome-Budapest-Moscow route, which was occupied by citizens from Africa, the subordinates of senior controller Capt Valentin Yeliseyev discovered dozens of jeans valued at R4,800. Lt Aleksandr Yerkin brought out ideological contraband from an adjoining car--more than a dozen anti-Soviet and pornographic magazines which are

banned for importation into the USSR were confiscated from FRG tourists.

In the station's customs hall, where contraband confiscation documents were being filled out, Maj Stanislav Reutskiy, chief of the Chop separate border control post [OKPP], noted:

"We 'catch' a lot of similar waste paper. Characteristically, the passengers do not demand that it be returned. Do you know why? All of this ideological contraband is being forced upon tourists there in the West by various 'uncles' and 'aunts.' The aim is to attempt to squeeze through regular kilograms of anti-Soviet matter across the USSR state border."

Attempts are often made to offer Sovtransavto drivers who are on assignment to take across the border books and pamphlets whose contents are hostile to us. In parking areas for Soviet vehicles on (Lasalle strasse) in Vienna, for example, there is a tall, dark-haired man who often mixes with the drivers, and at (Messeplats), near the (Karl Prior) firm, a young blond who calls herself Nina. Although having an excellent command of the Russian language, they do not initiate disputes with the drivers on "critical" subjects. Instead, as well disciplined servants they are ready to provide any service. In the meantime, with training that is enviable, they try to inconspicuously shove at least one pamphlet or a magazine into the cab.

In Cologne (FRG) anti-Sovietism is being pushed by certain "Krasovskiy from Moscow" and "Nekrasov from Kiev," or as they modestly introduce themselves. They say that they are homesick and have only one joy, which is to exchange few words sometimes with their former countrymen. But all the while these "refugees who are experiencing feelings of nostalgia for Russia" do not mention their ties with renegade Solzhenitsyn, whose stale goods they are trying to distribute among Soviet drivers in the guise of a present. This is understandable--what if they will beat them up? This has already happened with anti-Soviet toadies before.

The Chop separate border control post does not have a plowed field for establishing every track made by man or animal. Border guard-controllers, yesterday's students, workers and kolkhozniks, do not have to conceal themselves at night like soldiers of a border post. But at the railway and motor vehicle control and check points [KPP] their service is just as intense and requires excellent specialized training, endurance and political maturity.

On that day border guards of the detail, which was assigned to register passengers and motor transportation from abroad, had very much work. But the soldiers in green service caps worked as usual, calmly and with knowledge of their job.

The next in turn Ford microbus with license plate number F-ET-738, which stopped to be checked, outwardly did not appear to be different from others in the line. There was also nothing unusual in the fact that the three motor tourists riding in it--Roman Moss, Hans Weidman and Christoph Jung--have rented the vehicle in a country of which they were not citizens. When Capt Aleksandr Syavka discovered components of an unknown unit in the double walls of the cab, FRG citizen Jung, who was continuously smiling, explained:

"We have spare parts for the vehicle here. Vehicles, you know, break down sometimes."

But seeing that the officer did not believe him, he hurriedly suggested:

"There is no need to look at the automobile. Better look here," and showed him a bundle of dollar bills.

Shortly after that, in the presence of an Inturist representative and a customs official, the border detail removed articles from the automobile which were obviously not of general tourist use: matrices with various texts and components of an electrical duplicating machine.

U.S. citizen (John Vitsett) and Netherlands citizen (Teodoruss Vitte) rented an automobile in Switzerland, which had an engine that operated both on liquid fuel and from a gas container. The "tourists" tried to bring into our country 988 copies of anti-Soviet literature in this gas container. But Maj Aleksandr Gerasimovich and his subordinates were able to solve even this trick of the ideological saboteurs.

As it turned out later on, (Vitsett) and (Vitte) are unemployed. Where could they get funds for an expensive trip? They could not say anything persuasive. It is no wonder--they are "dark horses" who are being used by intelligence services of the imperialist states for a corresponding bribe that passes through dozens of hands.

But while (Vitsett) and (Vitte) do not know their "benefactors," the addresses and names of many leaders of such "philanthropic firms" are well known to Soviet border guards.

There are many of them. It includes the CIA affiliate, the so-called National Labor Union with its center in Frankfurt am Main, whose associates are direct continuers of the cause of Kolchak, Denikin and Yudenich. It also includes the Union of Struggle For the Liberation of Peoples of Russia with its center in New York, which was organized by the traitors in 1944. Its members are not only known as active associates of the Liberty and Free Europe radio stations but also as distributors of anti-Soviet leaflets among Soviet people who are abroad in connection with their work. In Rome, at house 23 on Napoleon III Street, one of the departments of the so-called "Tolstoy Fund" is supervised by Mr (Philipson). It is he and his assistants from the Munich and Vienna affiliates who collect funds for all kind of renegades in the USSR and send them gifts. Are these not the "gifts" that the emissaries of such "funds"--the ideological saboteurs--are trying to bring into our country?

It is true that the concoction which roams from one anti-Soviet publication to another cannot be always recommended for importation into the USSR. But mistakes are made. For example, the Israeli newspaper NASHA STRANA at one time published with great pomp and distributed among Soviet citizens abroad sensational memoirs of one called (Leonard Gindlin) from Moscow. For the edification of less proficient "writers," (Pinhas Sapir), chairman of (SOKHNUT), himself tossed a "special allowance" to (Gindlin) "for ensuring literary work on especially important subjects." The subject was an alleged literary record, which was thickly leavened with slanderous yeast, of the memorialist's prewar meetings with masters of Soviet culture.

But in the ardor of revelation, (Gindlin) let the cat out of the bag in one of his "reminiscences": "I finished school in 1941." The duped readers discovered that it turns out that Zoshchenko "sought advice" of 14-year old greenhorn (Gindlin) on his literary plans. After waiting anxiously for (Leonard) to turn 17, Paustovskiy allegedly hurried to have a talk with him about the affairs of cinematography...

Lately, various zealous persons for the believers in the USSR, all from the same "funds" and with the help of the same "dark horses," have been trying hard to bring as much religious literature as possible into our country. As a rule, foreign publications without circulation and printing house imprints have one compulsory supplement--map inserts. On these maps the territories of Lebanon, Syria and Jordan are included as part of the so-called "biblical lands" or in other words of the "Great Israel." Even the cities of these countries have Judaic names. Therefore is it not surprising, as noted by Soviet border guards, that sending of this literature was conducted so persistently prior to Israel's aggression in Lebanon? These books were printed and distributed not because of concern for the believers but for a provocative purpose: The Israelis, you see, are not invaders but people fulfilling their religious mission--the return of alleged lands of the Israeli and Judaic kingdoms.

There is still another kind of ideological sabotage which is firmly prevented by border guards. Because attempts by ideological saboteurs to "soften" the socialist system from inside have completely failed, they are striving to discredit it in every way possible in the eyes of citizens of their own countries. At the same time they realize: a lie will be exposed sooner or later, but a half truth... This is precisely the aim of the CIA's secret instruction, which was put in effect as of January 1974, on radio broadcasts of the espionage radio station Liberty. Incidentally, its younger sister the Voice of Israel is guided by the same directions. They were told to avoid open anti-Soviet statements in preparing radio programs aimed at the socialist countries, to conceal their subversive goals and reflect in programs only "concern for the well-being of Soviet citizens." In other words, to count on illuminating shady sides of Soviet life and force the listeners to make conclusions needed by the anti-Soviets themselves.

Businessmen, tourists and journalists who visit our country are widely used to supply such biased information to ideological saboteurs and various anti-Soviet, religious centers and "funds" abroad.

Foreign journalists, who were leaving the USSR, arrived at an automobile control and check point in charge of registering passengers and means of transportation going abroad.

"We had a wonderful time. Your country--a marvellous country." They vied with each other in saying this to border guards. But when Sr Lts Aleksandr Matviyenko and Anatoliy Filippov removed large packages from the trunk of the car, the newsmen sharply changed their tone of voice.

"These are our travel notes."

"Why did you hide them so thoroughly?"

"There is no need for you to look at them. It is personal, for the soul."

As it turned out, they were ardent anti-Soviet individuals under the guise of respectable tourists and travelers. They did not waste time on their "vacation." They have not been collecting the views of our cities and villages "for the soul" but photographs of dumps prepared for demolishing houses and pages of so-called "interviews" fabricated from dirty conjectures, concoctions and lies. The seekers of garbage or just simply vile persons would have used all of this as a basis for reportages, the usual ridicule of life in the USSR.

Austrian tourist (Peter Auserhofer), who was born in 1955, was also unable to take "something" from our country to remember it by. From the sleeping compartment of an express train car he was "absolutely by accident" photographing with his powerful camera only bridges, tunnels and various other strategic objects.

The border guards have placed a firm screen before them and other ideological saboteurs.

9817

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REVIEW OF GRISHIN BOOK ON MOSCOW

Moscow LITERATURNAYA GAZETA in Russian 15 Dec 82 p 11

[Review by A. Udal'tsov of V. V. Grishin's book "Moskva--stolitsa Sovetskogo Soyuz" [Moscow--the Capital of the Soviet Union], Moscow, Politizdat, 1982: "My Moscow"]

[Excerpts] "There are many cities on earth which have achieved world fame. In their constellation, reflecting the bond of centuries and generations, a special place belongs to Moscow." With these words, V. V. Grishin, member of the Politburo of the CPSU Central Committee, and first secretary of the Moscow Party Committee, begins the tale of our capital.

A special place belongs to Moscow...Of course, every Soviet knows this, but the value of the book lies in the fact that it makes it possible yet again to feel the exclusivity of the position which the city occupies, by virtue of which it is called by every one of us: my Moscow.

We read through chapter after chapter, and the events of distant and recent history are drawn out of our memory and for a time become, as it were, palpable reality.

Of course, for every reader these reminiscences and feelings are colored by his own experience, knowledge, and spiritual predisposition; I merely want, however cursorily, to enumerate just a few facts and events remembered while reading the book, which holds a special place in the ranks of the multitude of other work about Moscow.

Well, then. "The Political Center of the Country." Gray-haired antiquity; at the end of the 15th century, Moscow becomes the capital of the Russian central government. There it stands, the witness of this event--the Kremlin, the unique monument to our glorious history. Hither came Vladimir Il'ich, on 12 March 1918, to begin the feverish activity in the new capital of the first working people's government in the history of mankind. "The political center...." The headquarters of the party's Central Committee and Politburo, and of the Supreme Soviets and governments of the USSR and Russia, the city will be remembered forever for the businesslike and celebratory bustling of the party congresses.

We turn the page to uncover a new chapter--"Hero City," and again we relive (as how many times!) the same happy memory, both the severe, snow-covered parade of 7 November 1941, and the glory-covered Parade of Victory.

"The Center of Science and Culture." From the book we learn that in its day, the capital was the first city in the country to put an end to illiteracy. There is nothing surprising in this--that's why it is the capital. But the next fact, with its unexpectedness, startles us who take education in schools, tekhnikums, institutes, and universities as something completely natural and customary. Essentially quite recently--just 1935--in Moscow, the first graduation took place, of students who completed the entire course of study of a secondary school--10 grades.

Moscow is the headquarters of Soviet science: its academies are here. Moscow is Moscow State University and the Bolshoy Theater. The Library imeni Lenin, the Moscow Film Studio. Moscow is the heart of the country's cultural life.

The creative workers of Moscow, emphasizes the author, are the most imposing and authoritative contingent of the Soviet intelligentsia. Reading the book, it is impossible not to recall the glorious names: N. Ye. Zhukovskiy and M. V. Keldysh, S. I. Vavilov and L. D. Landau, Aleksandr Fadeyev and Konstantin Fedin, G. S. Ulanova and M. M. Plisetskaya, Ye. N. Gogoleva and M. A. Ul'yanov....

The chapter titled "The Economic Center of the Homeland." Before our eyes, pictures arise, showing how Moscow was transformed from a "cotton print" [sittsevy] town into a mighty stronghold of industrialization. The AMO-ZIL motor vehicles, the Soviet "ball-bearings" [sharik], and the world's best subway. The book turns us from yesterday to today. Over 300,000 people, more than 10,000 brigades decided to fulfill their production quotas by the 65th anniversary of the Great October. The Muscovites kept their word.

With all the broad scope and wide range of topics of the separate chapters, the book has a unifying theme--to show the organizing role of the communists of the capital in all sectors of economic and cultural growth. The author, head of the Moscow party organization since 1967, logically and convincingly carries this theme throughout the entire book.

Carefully reading page after page, you understand how great and multifaceted is Moscow's significance as the capital of our multi-national government, as the political, economic, scientific, and cultural center of the homeland.

12255
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NATIONAL

AFANAS'YEV VOLUMES ON SOCIAL SYSTEMS REVIEWED, PRAISED

Moscow ZHURNALIST in Russian No 10, Oct 82 pp 55-57

[Review by Candidate of Philosophical Sciences A. Aver'yanov, and Doctor of Philosophical Sciences Z. Orudzhev: "Science and Journalism"]

[Text] About the books of Academician V. Afanas'yev "Sistemnost' i obshchestvo" [System and Society], (Moscow, Politizdat, 1980), and "Obshchestvo: sistemnost', poznaniye i upravleniye" [Society: System, Cognition, and Direction], (Moscow, Politizdat, 1981).

The style of thinking of man in general and a scientist in particular is determined by the epoch in which he lives; more precisely, by the character and level of development of production, cognition, and culture. Historically, one can well trace the ordering of thought as society matures and its structures become more complex. Society takes the form of a prism, in the light of which man perceives the world as a whole. Today we can verify the predominance of the systemic style of thought. How is it characterized? By the clear idea that the world is a system of systems, that society is a system, that man and his thinking are also systemic, that systemic activity is the most effective, practical activity as well as theoretical and so forth, and, finally, that all systems, great and small, material and conceptual, develop according to the same most general laws, the mastery of which makes it possible to intelligently control the development of every system. This, strictly speaking, is a revolution in thinking, for man is groping his way toward the fundamental constants of the universe, which, like beacons, illuminate the path to the inexhaustible depth of matter.

In the stream of systemic investigations of our time, one of the most visible spots is held by USSR Academy of Sciences Academician V. Afanas'yev. His works, beginning with the book "Problema tselostnosti v filosofii i biologii" [The Problem of Integrity in Philosophy and Biology] (Moscow, 1964), were the means of forming the systemic style of thought in our science. For social workers and ideological workers (including journalists), two of his books, recently put out by the Political Literature Publishing House, present special interest: "System and Society" and "Society: System, Cognition, and Direction." While they are relatively independent, both monographs, in essence, are a work permeated with one idea, in which modern systemic ideas

are accumulated. Like V. Afanas'yev's preceding researches, these works are multi-leveled, polemical, and, by the breadth and depth of the issues under analysis--encyclopedic. All of this makes them quite difficult to review. Therefore it is considered expedient to pick out only the most important moments.

The appearance of a new theoretical concept, a new method, no matter how "neutral," how "purely scientific" they seem, always leads to an ideological struggle, to more or less sharp theoretical conflicts. This is fully understandable, for new ideas are frequently received with difficulty by those who cling to an old concept which is reliable within certain limits but in the long run obsolete; conversely, it sometimes happens that they try, with new ideas, to bolster a fallacious ideological construction, declaring these new ideas universal and omnipotent. As it was, for example, with structuralism and functionalism, so it happened with systemics. The task of Marxist philosophers, on the one hand, is to reveal the advantage of the principle of system as an effective means of comprehending and transforming the world, and on the other hand, to show its gnoseological and methodological limits and determine its place in the ranks of "the multitude of problems of an exclusively scientific dialectical-materialistic world-view." It is from this position that V. Afanas'yev makes a thorough examination of the idea of the systemic nature of everything which exists.

Thus, the world is systemic, that is, matter is organized, "arranged" into systems of various qualities. Man expresses this property of the objective world in the category of "system," and this is "only one of a multitude of categories of materialistic dialectics."

Special attention is devoted to integral systems. Both ontologically and gnoseologically, the integral is one of those mysterious nodes of the universe, around which idealistic conceptions flourish to the utmost. V. Afanas'yev distinguishes four classes of integral systems: 1) those existing in objective reality, 2) conceptual, ideal systems, 3) artificial systems, 4) mixed systems of the man-machine type. All these are formed not by some incomprehensible, mystic powers, but by entirely real, material factors, which yield to scientific thought and calculation. "The tendency to form integral systems is rooted in the very foundation of matter and the unity of the material world." The whole has a structure whose units are parts and components. The relationship between a part and the whole is not just a philosophical and world-view problem, but also a socio-political one. What, first of all, is a part or the whole? Which has priority over the other, part or whole? And finally, applied to society, these questions are made concrete in the timeless problem of man's freedom or lack of freedom from society. The book argumentatively proves that "the very posing of the question of which is primal--the whole or its parts--is invalid." Man, as Marxism emphasizes, is not dissolved in society, but "commands relative independence and freedom." But this is not absolute freedom from society, inasmuch as here, just as in every system, the parts move and evolve within the framework of the whole and adapt their functions to it. In socialist society, the dialectics of the part and the whole "manifests itself especially clearly and distinctly in the principle of democratic centralism--the basic principle of organization and control."

Analyzing the structure and functions of the integral system, the author shows the bankruptcy of structuralism and functionalism's pretensions to priority in human affairs in comparison to the dialectic method. "The main methodological flaw in modern structuralism," he writes, "consists of ignoring the material basis of society--material production, absolutizing the formal aspects of organizing an object, and relying on the functional resemblance of different social systems, which is founded on extra-systemic indications." Functionalism "turns its back on history and confines itself to observing the functioning of a given society at a given moment of time." Ignoring the historical approach to the analysis of reality--characteristic of structuralism and functionalism--is skillfully practiced by individual bourgeois ideologues to substantiate the stability and adaptivity of capitalism. "The task of science," emphasizes V. Afanas'yev, "is not to confine itself to analyzing the structure and functions of a system, but rather, using the scientific method, to unravel the tangle of causal dependencies in a specific system, and the laws governing the functioning and development of systems."

Also, it is impossible to understand a system, and direct it, when confined only to an analysis of its internal content, abstracted from its interaction with the environment. In the work, a thorough investigation is made of the natural and social factors of a social system's environment, the forms of interaction of social systems, man as a system, and the movement on the part of society and the individual to an ever better condition.

This movement is an objective process, but not a random one. A deep and comprehensive examination of the systematicity of nature and society has as its precise goal the enhancement of human practice, the formulation of a systemic methodology for controlling social processes, and the scientific determination of man's place and role as the subject of control.

In his second book, V. Afanas'yev turns to an investigation of the methods, structure, ways, and means of a scientific knowledge of systems. The book encompasses a broad circle of questions of the theory and practice of guiding Soviet socialist society; moreover, these questions themselves are investigated based on the theory of cognition of systemic objects and methods of practically influencing them.

The first part of the book is essentially an exposition of dialectic logic (although the content of the section can by no means be reduced to this) as the logic of integrity. Dissatisfaction with the possibilities of formal logic among many scientists, even in the West, has given birth to the idea of a kind of "logic of integrity," which, they say, has yet to be created (J. Piaget and others). V. Afanas'yev shows that dialectic logic too is a logic of integrity and systematicity; he reveals its main principles and methods of using it (unifying analysis and synthesis, the abstract and the concrete, the historical and the logical, the principles of comprehensive cognition, and so forth).

The book makes a detailed analysis of the functions of materialistic dialectics, and also the medium of dialectics as the scientific system in which it

develops. Among the components of this "extra-philosophical environment" the author classes the individual sciences, the societal-historical practice of mankind, and forms of social consciousness. Such a posing of the question is new and fruitful for philosophy.

The first section concludes with an examination of methods for modelling systems. Modeling is especially important for comprehending social systems, especially economic systems, inasmuch as the dynamic and complex nature of these processes does not allow for reproducing situations afresh, repeating them in the interests of experimentation, intruding into their functioning, interrupting it, and most important--experiments on control processes affect the interests of great masses of people, not to mention the substantial outlays of resources and time. The author makes an interesting classification of models. Unfortunately, it is impossible to dwell on an examination of this.

V. Afanas'yev has spent many years resolving the theoretical problems in increasing the effectiveness of social production. And in this book, ideas of enhancing methods of planning and administration receive the utmost substantiation.

A developed socialist society, with its enormous concentration of production and its progressing differentiation and increasing integration of branches of production, "brings to the forefront those problems which cannot be solved within the framework of individual branches or regions--intersectorial and trans-regional problems." The spirit of the book is directed against departmental and parochial barriers in directing the country's economy. The anti-systemic (if it may be thus expressed), purely sectorial approach also overloads national administrative organs, forcing them to coordinate and, in addition, to make compatible the functions of a large number of departments (over 60 national ministries and several hundred large sectors). From this comes the necessity, as was noted at the CPSU Congress, of a unified, central program with the appropriate organs and personnel to bear the full responsibility and coordinate all efforts in the framework of one or another program.

The highest form of integrated administration of development in a socialist society is party and political leadership; the organizational basis of the integrated, systemic approach to administration in socialist society is provided by the principle of democratic centralism, secured by Article 3 of the Constitution of the USSR. V. Afanas'yev shows that this principle is continuing to develop under modern conditions. Its development is shown in the further centralization connected with the concentration of production and the implementation of gigantic projects which require enormous resources and the coordinated work of a multitude of territorial and sectorial administrative organs, on the one hand, and also in a certain decentralization, in redistributing and extending the right to make decisions "on high" to an ever widening circle of people and organizations; this is conditioned by the unusual complexity of modern production, indeed all social life, and by the impossibility of making decisions at the center for a multitude of questions, let alone all questions, on the other hand. From this comes the simultaneous growth of both administrative centralism and local initiative, the broad participation of the masses in administration.

The author justifiably considers the creation of diverse complexes in socialist society to be a phenomenon of the development and increasing complexity of the structure of society as a system in which the complexes act as subsystems. For example, the agricultural-industrial, fuel-energy, transport, and certain other complexes have a nation-wide character, whereas the West Siberian, Bratsko-Ust'-Ilimskiy, Pavlodar-Ekibastuzskiy, Nizhnekamskiy, Kansk-Achinskiy, and others are territorial-production complexes. The multiplicity of types suggests the formulation of new, effective methods of administering them. Among them, V. Afanas'yev singles out program-goal planning and administration as an effective method of organically unifying the sectorial and territorial approaches. The author shows that the program-goal approach can be effective only under socialism, where there is no anarchy of social production.

Program-goal planning and administration is, in essence, the formulation and realization of integrated, goal-oriented plans with their precise orientation aimed at the final result. Under today's conditions of structurally more complex production, when the end goals are mediated to such an extent by intermediate links and removed from the collectives that the connection between their activities and the final results of social production is hidden, not obvious, goal-oriented programs become an absolute necessity. The particular thing about integrated programs in socialist society is their humanistic tendency, their orientation towards man.

The work analyzes numerous points of view held by researchers of the program-goal approach to administration. Their results have been added to and developed by new theses. V. Afanas'yev shows the effect of goal-oriented programming in the real examples of Latvia (where for several years now a series of goal-oriented programs has been successfully implemented within the five-year plan), a number of ministries, departments, organizations, and so forth. At the same time, goal-oriented programs are being subdivided according to different aims--regional, sectorial, social, and so forth. There exist goal-oriented plans which unite the countries of CEMA.

The author poses an important question about the formulation of a system of indexes to reflect the various social processes being accomplished in our society at the current stage. The very enumeration of social processes in our society which he gives testifies to the solid grounding of the analysis put forward of the social organism as the main object of research.

While emphasizing the ever growing significance of the program-goal approach, V. Afanas'yev warns, at the same time, that such an approach is not "a panacea for all troubles in administration, nor the only way to further enhance it." The author turns the reader's attention to the fact that, in contrast to the numerous bourgeois theories of rationalizing administration, distinguished by their one-sidedness, even when they contain rational elements, the theory of administration which the CPSU and other communist parties rely on in their activities has a systemic nature. "A well-balanced system of measures to further improve the mechanism of the economy and administration as a whole," writes V. Afanas'yev, "is contained in the materials of the 26th CPSU Congress and the decrees of the CPSU Central Committee and Council

of Ministers of the USSR of 12 July 1979. These measures are directed at an increased level of planning work, faster introduction of production capacities and objects, and increased effectiveness of capital investment; development of economic calculation and intensification of the role of economic levers and incentives; improvement of the organizational structure of administration, its style and methods; reinforcement of the material-technical and scientific bases of administration; better training for cadres; further democratization of administration, the development of initiative and creative participation of the masses in administration." The author examines these constituents both individually and in relation to each other, as an integral system of measures.

It is especially gratifying that the books are written by a scientist, academician and at the same time editor-in-chief of our most important newspaper, a journalist who appears in PRAVDA and other organs of the press, as well as on radio and television, with noteworthy materials.

Doesn't this mean that in our day journalism and the press are inseparable from science? The demands of a scientific attitude, objectivity, and accuracy are the Leninist demands on the press. But that is just what science is. It seems that the source of many of the ideas and facts contained in the reviewed books is the newspaper where the author works. Hence also the clear, intelligible language of the books, even, at times, publicistic language.

The alliance of journalism and science seems very fruitful to us. And evidently it is no accident that the number of scientists who work in the press is growing, and scientists are not avoiding journalism.

On reading both books, you experience a sense of great satisfaction. They give a wealth of information about our world, its structure and laws of development, and socialist society. The books are optimistic, they strengthen faith in the power of man, and the happy future of mankind.

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12255

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NATIONAL

TASHKENT ISLAMIC INSTITUTE GRADUATION EXERCISES REPORTED

Tashkent MUSLIMS OF THE SOVIET EAST in English No 3 (55), 1982 pp 17-19

/Text/

On June 18, 1982 in an exceptionally festive atmosphere prevailed within the walls of the Imam al-Bukhari Islamic Institute of Tashkent as on this particular day a solemn ceremony was held on account of graduation from this religious institution of a number of ministers of the cult of the highest order. This ceremony, associated with presentation of Diplomas, was attended by administrative staff of Muslim Religious Board for Central Asia and Kazakhstan who were headed by His Holiness Mufti Ziyautdinkhan ibn Ishan Babakhan, imam-hatybs of Tashkent mosques, ministers of the cult from different other districts of our Republic, professorial staff of the Institute, parents as well as numerous relations of graduates.

After the recital of Quran Ziyautdinkhan ibn Ishan Babakhan said a few parting words to young theologians and in particular he mentioned:

"We, the administrative staff of Muslim Religious Board for Central Asia and Kazakhstan, praise the Almighty Allah because he granted us the opportunity to be present today at this solemn ceremony. Glory be to Omnipotent and Almighty with whose aid every one among you, on having completed a course in Islamic ecclesi-

astical training, become diplomaed ministers of the cult and are now looking ahead with impatience to being appointed to an appropriate

post. May graces of the Almighty shower upon you if this state of impatience is initiated by your eagerness to serve in the interests of our Allah and noble cause of instilling into human souls of the sacred teachings of Islam.

Soon you will all receive your appointments and will leave for your respective places of employment where you will always remember with honesty and nobility real importance of your duties and of the immense responsibility you bear as ministers of religion before our Allah and, as such, up to the last days of your life you will spare no efforts in imparting your knowledge in the interests of serving the sacred religion of Islam by strictly abiding by principles set forth by Shariat and Sunnah as well as dogmas of your cult. So, may the Almighty Allah help you in your future noble service so that all your accomplishments, which He has bestowed upon you within the walls of "Mir-Arab" madrasah in Bukhara and the Institute in Tashkent, may prove of valuable benefit to your parishioners, our great Motherland and personally to

you. Here I would like to express my full confidence in, that each and every one of you will justify our trust in you and that you will bear the distinguished title of a graduate of the Imam al-Bukhari Islamic Institute of Tashkent with its colours flying high".

Then words of kind admonition and good wishes were spoken out by Dy. Chairmen of Muslim Religious Board for Central Asia and Kazakhstan shaikh Yusufkhan Shakir and shaikh Abdulgani Abdullah, who teach here basic subjects on theology and Head of the Tashkent Islamic Institute Shamsutdin Babakhan. Speakers offered their prayers to the Almighty Allah and to His noble prophet Muhammad (may Allah bless him) who called upon every Muslim man and woman to keep on seeking knowledge right from the very inception to last moments of their lives. They likewise spoke of the mission and rightful place of imam-hatyb in present-day environments, of his tasks and duties in rooting out various kinds of superstitions and heresies which still take place among the followers of our religion.

These words of kind admonition have instilled themselves deeply within the souls of graduates and, on their part, they thanked our Allah for being accorded the opportunity of receiving high standards of education from such acclaimed theologians like their instructors happened to be.

On behalf of the inmates of this Institute a vote of gratitude to His Holiness Ziyautdinkhan ibn Ishan Babakhan and professorial staff was read out in Arabic by Solomon Musiyev who came to Tashkent four years ago from Georgia in order to receive the highest religious order of imam-hatyb. He said: "The present celebration is a most vital significance to all of us because it reflects all our ho-

pes and expectations. As a matter of fact, this happens to be one of the happiest and unforgettable days in our lives and, as such, we express our heartfelt gratitude to all our teachers headed by our highly respected Mufti Ziyautdinkhan ibn Ishan Babakhan for their paternal care and concern over their pupils and, despite that fact, that we all represent different nationalities, within the precincts of this Institute we have learned how to live and study as one united family for which we extend our sincere vote of thanks to all you.

Kindly permit me on behalf of all our graduates to assure our mentors that we, on our personal part, despite of the difficulties and great responsibility which await us, will always honestly and conscientiously serve in the interests of Islam and our beloved Fatherland in every nook and corner of our Great Motherland. In connection with this, I would like to bring to your memories the truth which rightfully conforms to following hadith of our beloved Prophet: **"The love for one's Motherland is one of genuine manifestations of Faith"**. On the other hand, the Almighty tells us: **"Cling tightly to rope of Allah and do not fall asunder!"** and, as such, sooner or later we all must keep up to this true path and serve in the interests of Islam in exactly the same way our great Prophet taught us (may the Almighty Allah bless and salute him).

On conclusion of celebrations correspondent of our Magazine took an interview from Head of the Institute Shamsutdin Babakhan who made a specific mention to:

"Today we are presenting Diplomas to graduates of the fifth consecutive term of ministers of the cult. In this respect, in order to attend studies our Institute is regularly attended by young men who have decided to devote their lives to serving Islam and they

come here from different republics of the Soviet Central Asia, from Kazakhstan, Transcaucasus, Siberia and the European part of the USSR where quite a large number of Muslim live at present and I am very pleased to mention here that all the graduates of this institution are assigned to different posts of importance and responsibility in every nook and corner of our vast country. For example, our charges work efficiently in the four Muslim Religious Boards of the Soviet Union, on the editorial staff of "Muslim of the Soviet East" Magazine, as instructors both at the madrasah in Bukhara and in our Institute here and a large number of them serve as imam-hatybs of cathedral mosques in large towns and populated centres of Uzbekistan, Kirghizia, Kazakhstan, Tajikistan, Transcaucasus and other regions of the USSR".

Shaikh Shamsutdin further declared: "The syllabus of instruction in our Institute closely approaches those that exist in some of the well-known Islamic universities in different Arab countries and list of religious subjects includes Tafsir (commentaries to Quran), Hadith (apophthegms of our Prophet), Fikh (Muslim law), History of Islam, Principles of Muslim Jurisprudence, Tauhid (science on monotheism), terminological science on hadithes, recital of Quran and Rhetorics. Out of different secular disciplines our syllabus includes History and Economic Geography of Arab and Muslim countries, History of International Relations, Islamic philosophy, Arab literature as well as Arabic, Persian and English languages.

Professorial staff of this Institute does everything to make sure that our students are brought up in true spirit of high ideals of theological training. It should be mentioned here, that lectures on

religious subjects are read by well-known activists of Muslim Religious Board for Central Asia and Kazakhstan. For instance, assistant of His Holiness, shaikh Abdulgani Abdullah instructs his

students in Hadith by Sahih of al-Buhari and the History of Islam, while another assistant, shaikh Yusufkhan Shakir, teaches Tafsir and Rhetorics. On the other hand, terminology of Hadith and Arab literature is read out by ustoz Shaikram Shaislam".

On conclusion of celebrations His Holiness Mufti Ziyautdinkhan ibn Ishan Babakhan presented graduates with Diplomas of the ministers of the cult and each of the graduated was also presented with a copy of the Holy Quran and a two-volume masterpiece "as-Sahih" of Imam al-Bukhari which were published by our regional Muslim Religious Board.

These auspicious celebrations we finally ended by recital from the Holy Quran.

REGIONAL

KIRGHIZ SCHOLAR ON FORMATION OF MULTINATIONAL STATE

Frunze SOVETSKAYA KIRGIZIYA in Russian 17 Dec 82 p 3

[Article by Doctor of Historical Sciences Dzh. Malabayev: "We Want a Fraternal Union"]

[Excerpts] It is not a secret that the appearance of some sovereign republics in the territory of former tsarist Russia after the October Revolution was regarded in the bourgeois countries as disintegration of a unified state and a symptom of the downfall of the young Soviet power. Bourgeois ideologists did not understand other means for "unification" of nations aside from oppression and did not want to note the creation of a fundamentally new type of national relations brought forth by the socialist revolution.

Proceeding from the community of interests of proletarians and workers of all nations and nationalities, V. I. Lenin constantly reminded of the Marxist position that no people who oppress other peoples can be free and that national oppression is one of the sources for dividing people of different nationalities and subjecting them to the influence of bourgeoisie. He understood better than anyone else the social psychology of nations and nationalities, and in his work "Results of the Discussion On Self-Determination" he maintained: "The workers masses, on being freed from the bourgeois yoke, will reach out with all strength toward union and merging with large and leading socialist nations... provided that they are granted equality in everything, including state organization." V. I. Lenin linked the question of preserving stable union relations between nations with the question of class nature of the state. In his speech at the sixth conference (April 1917) of the Russian Social Democratic Workers' Party [RSDRP] he said: "We want a fraternal union of all peoples. If there will be an Ukrainian republic and a Russian republic, there will be more relationship and more trust between them. If the Ukrainians see that we have a republic of the Soviets, they will not separate, but if we have a republic of Milyukov, they will separate."

This is why already in one of the first documents of Soviet power--"Declaration of the Rights of Peoples of Russia," which was signed by the chairman of the Council of People's Commissars [Sovnarkom], the freedom of peoples from national oppression was proclaimed as well as their equality and sovereignty, their right to self-determination, including separation and formation of an independent state and abolition of all and all kinds of national privileges and limitations.

Thus a federation on the national-territorial basis was established for the first time in world history. All union republics, forming a part of the USSR, regardless of the size of their territories, numerical strength of the population and economic potential have acquired equal rights. The Soviet federation radically differed from the bourgeois federation in its sociopolitical and state and legal nature. From the very beginning it has united and unites republics with common economy, whose basis is public property for means of production and the socialist system of economy, and in the social plan it relies on the union of the working class, peasantry and working intelligentsia. "The formation of the Union of the SSR,"--stresses the resolution of the CPSU Central Committee on the 60th anniversary of founding the USSR--"is a living embodiment of Vladimir Il'ich Lenin's ideas, Leninist principles of the nationalities policy."

It is known that the peoples of Central Asia and Kazakhstan, who were in a colonial situation, did not have their own state system. The first Soviet autonomous Turkestan ASSR was formed in April 1918. The next step in the development of a state system in this vast region was the formation of the Kazakh Soviet Autonomous Republic. This event is also inseparably linked with the name of V. I. Lenin. On 10 June 1919 he signed a decree of the RSFSR Council of People's Commissars [SNK] on the formation of a revolutionary committee for administration of the Kirghiz (Kazakh) region, and on 26 August 1920 the All-Russian Central Executive Committee [VTsIK] and the RSFSR Council of People's Commissars adopted a decree, which was signed by V. I. Lenin and M. I. Kalinin, "On the Formation of the Autonomous Kirghiz Soviet Socialist Republic" as part of the RSFSR.

Following the overthrow of the emir in Bukhara and the shah in Khorezm, the Bukhara and Khorezm People's Republics were formed in the autumn of 1920 on whose territories lived Turkmens, Uzbeks, Kirghizs, Tajiks, Kazakhs, Kara-Kalpaks and others.

Realizing that the boundaries of these republics as well as of the Turkestan ASSR do not coincide with actual settling of the peoples living here, the Central Committee of the Russian Communist Party (of Bol'sheviks) [RKP(b)] and the Soviet government readied the question on national and state demarcation of peoples of Central Asia. As early as 13 June 1920, V. I. Lenin, in examining the draft resolution of the Central Committee for Turkestan, which was submitted by the RSFSR Turkestan Commission, approved it, made some important amendments and considered it necessary to: "1) Assign to compile maps (ethnographic and others) of Turkestan with subdivision into Uzbekistan, Kirghizia and Turkmenistan and 2) Ascertain in detail the conditions for merging and separating these three parts."

However, it was only after the elimination of the Basmachi movement that conditions were established for the practical solution of this question. The national and state demarcation of peoples in Central Asia began in October 1924, resulting in the formation of the Uzbek and Turkmen union republics, the Tajik ASSR, which formed a part of the Uzbek SSR, the Kirghiz Autonomous Oblast as part of the RSFSR, the Kara-Kalpak Autonomous Oblast as part of the Kazakh ASSR and the Syr-Darya and Dzhetyysay (formerly Semirechensk) Oblasts of the TaSSR, populated by Kazakhs, as part of the Kazakh ASSR.

The state system of peoples of Central Asia and Kazakhstan was further developed in the course of socialist construction. On 1 February 1926 the Kirghiz Autonomous

Oblast was reorganized into the Kirghiz ASSR and on 16 October 1929 the Tajik ASSR into the Tajik SSR. On the basis of the USSR Constitution, adopted on 5 December 1936, the Kazakh and Kirghiz ASSRs were reorganized into union republics, which also immediately formed a part of the USSR.

The formation and admittance as part of the USSR of Baltic republics proceeded under distinctive, specific conditions. The Soviet power was proclaimed in Latvia on 8 November, in Estonia on 29 November 1917 and in Lithuania on 15 December 1918. Consistently implementing the policy of recognizing self-determination of nations, the Soviet government headed by V. I. Lenin recognized independence of the Soviet republics formed in the Baltic. However, taking advantage of weakness of the Soviet power, the bourgeoisie of these countries with the help of foreign interventionists brought about its downfall.

In the summer of 1940, when a real threat appeared of occupation of Estonia, Latvia and Lithuania by fascist Germany, the peoples of these countries forced their compromising governments to resign and appealed to the Soviet government with a request for assistance. The Soviet troops, being loyal to their international duty, entered the territory of the Baltic republics. Shortly after that the people's sejms of Estonia, Latvia and Lithuania appealed to the USSR Supreme Soviet with a request to accept them as part of the Soviet Union.

This confirmed V. I. Lenin's brilliant insight that "as Russia becomes more free, the more decisively will our republic recognize the freedom of separation of non-Russian nations, the more strongly will other nations reach out for union with us, there will be less friction and fewer instances of actual separation, the periods in which some nations will separate will be shorter and, in the final analysis, the fraternal union of the Russian proletarian and peasant republic with republics of any other nation will be more close and stronger."

9817

CSO: 1830/111

REGIONAL

UKRAINIAN CENTRAL COMMITTEE VIEWS SECONDARY EDUCATION

Kiev PRAVDA UKRAINY in Russian 20 Nov 82 pp 1-2

[Unsigned article: "In the Ukrainian Communist Party Central Committee"]

[Excerpts] The Ukrainian Communist Party (UCP) Central Committee considered the question, "On the Work of the UkSSR Ministry of Education to Further Improve the Instruction and Education of Students in General Educational Schools, and Their Preparation for Work in Accordance With the Decisions of the 26th CPSU Congress and 26th Congress of the UkCP."

The decree noted that the republic is carrying out efforts to develop the universal, mandatory secondary school education of youth, and its preparation for life and work. The pedagogical collectives and school primary party organizations are paying great attention to improving the educational process and the ideological-moral tempering of students. New forms and methods of teaching and educating students toward a conscious regard for studies are being introduced. A shift to improved planning and programming is being completed. Intermediate and most eight year schools have switched to a system of instruction tailored to specific subject disciplines [cabinet system]. Almost all upper level students are involved in intensified vocational training.

In addition, the decree points out that the UkSSR Ministry of Education, its local bodies, and pedagogical collectives, are not yet fully providing for enhanced quality instruction and education of students, and preparation of youth for valuable, productive work and well-grounded career choices. The schools' need for teachers in particular specialties is not fully satisfied. Shortcomings in their training are permitted. The work of the Central Institute and of sections of the oblast institute for teacher qualification requires improvement.

The UkCP Central Committee obligated the UkSSR Ministry of Education and national educational department to be guided by the decisions of the 26th CPSU Congress, and 26th UkCP Congress, and the decrees of the CPSU Central Committee and USSR Council of Ministers, "On the Further Improvement of Instruction and Education of Students in General Educational Schools and Their Preparation for Work." This involves ensuring the further development of mandatory secondary education for all youth and accomplishing additional

measures to improve instructional effectiveness and quality which are appropriate to the requirements of psychological and pedagogical science and practice. It also involves effective use of the cabinet system.

Work should be continued to further improve the education of the students in communism. Pedagogical collectives must concentrate their efforts on educating students in Soviet patriotism and socialist internationalism; inculcating deep respect for the hymn, emblem, and flag of the USSR and the union republics; and imbuing the young men and women with an active stance in life. The preparation for and celebration of the 60th Anniversary of the formulation of the USSR and the 40th Anniversary of the outstanding victories of the Soviet people in the Great Patriotic War are to be widely used toward these aims. The Ministry of Education of the UkSSR, together with Ukrsovprof [Ukrainian professionals council], the Ukraine Leninist Young Communist League Central Committee, the UkSSR Ministry of Culture, the UkSSR Sport Committee, and republic creative unions are to accomplish specific measures to strengthen ideological-political, moral, esthetic, and physical education of children and adolescents.

The party committees were requested to take steps to strengthen the influence of school primary party organizations for the selection, placement and education of teachers, for raising the level of the teaching and learning process, and for developing a creative atmosphere and a healthy moral climate in each pedagogical collective. They were also to pay more attention to politically informing teachers and students, and coordinating the joint activities of school, family and society. Questions of parents' fulfillment of obligations for educating children and preparing them for work are to be systematically discussed at meetings of party organizations and labor collectives. Sponsorship of general educational schools by industrial enterprises, organizations, and establishments, kolkhozes and sovkhozes, is to be expanded to the utmost.

9069

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REGIONAL

ARMENIAN LITERARY CONTRIBUTION UNITING SOVIET NATIONAL CULTURES PRAISED

Moscow LITERATURNAYA GAZETA in Russian 15 Dec 82 p 3

[Article by Vardges Petrosyan, chairman of the board of directors of the Armenian Writers Union: "The Burning Word of Literature"]

[Excerpts] Oh, how sad,
 like unto weeping
Are the native songs--
 only pain and sorrow,
No, the foreigner
 will not understand us,
Nor the cold foreign woman...

These are the lines of Vaan Ter'yan, the date below them is 1915...Two or 3 years later, Ter'yan, the most delicate lyric poet, "the knight of melancholy and tenderness," became a communist, laid aside his lyric notebook, translated "Gosudarstvo i revolyutsiya" [State and Revolution] into Armenian, and went to work in the People's Commissariat of Nationalities...This would come later, but at the time, in nightmarish, bloody 1915, in the fragile soul of a son and poet of the long-suffering Armenian land, the lines were born--like anguish: "No, the foreigner will not understand us!..."

I remembered the bitter lines of my favorite poet on the opening day of the Arpa-Sevan Tunnel. A throng of people had gathered on the shore of the lake. They were rejoicing: finally the waters of the mountain river would empty into the Sevan and the life of Armenia's darling would be saved! Fifty kilometers, underground, 18 years of work! People of over 20 different nationalities surrounded me, and all of us shared, on that day, a single great joy. But why during these moments did the lines awaken: "...will not understand us..."? Believe me, I was in agony as I searched for the poet, wanting the impossible: to catch sight of him in the midst of these fine, tired, happy people--"foreigners"?! When it was my turn to speak, I began with the lines of Ter'yan....

And I recollected these lines once more, quite recently, during our translators' celebration. To Armenia came fine writers, poets, and translators from all our republics and from abroad. Mikhail Dudin, Arseniy Tarkovskiy, and Garol'd Registan read Armenian poets in Russian; Eduardas Mezhelaitis

in Lithuanian; Ivan Drach in Ukrainian; and Moris Potskhishvili in Georgian. And in pure Armenian--the Ukrainian Aleksandr Bozhko. Verses were recited in memory of the great Mashtots, then about the famous Pushkin Pass. "He will not understand us..."? And I thought to myself: as from afar, from 7 January 1920 (that was the day Ter'yan died in Orenburg, where he had been on a Revolution mission), could the poet have looked on our time, on our celebrations? What lines would have been born in his spirit?

Our homeland, according to the poet's capacious metaphor is:

A Land of Lands
of a multitude of peoples,
A cathedral
of harmonious languages!

In these "harmonious languages" our Soviet multinationality literature is created. But the constellation is beautiful because of the uniqueness of every star. If all stars were alike, we would see in the darkened heavens simply an accumulation of shining points...That is why we foster and develop the unique national characters of every fraternal literature.

"And it is our good fortune," said Yegor Isayev once, "that we have such a great literature...equal to the entire number and richness of its languages, acts, laws, and characters. And if it has become impossible to love it entirely--from end to end--for a single person to love with identical passion and sincerity everywhere, then evidently, the power of our great literature and its significance lie in the fact that it gives us such a happy possibility--to love twice and three times, here, there, and everywhere. To love through the talent, memory, and heart of another."

Even titans of Armenian literature--can they have dreamed that their books would be read by other nations? Sometimes they were unknown during their lifetimes even by their own people. Ten centuries exactly the genius of Armenian poetry, Grigor Narekatsi, had to wait for his "hour to shine"....

Modern Soviet writers, writing in the national languages of the USSR, have a vast all-union audience. And this is thanks to the Russian language--the golden link which unites all the fraternal languages and nations.

We, the Soviet writers, have a multi-nationality reader--good, wise, and attentive. Is this good? Honorable? Of course! But it is also a responsibility! Each of your books is for someone a window into the world of your culture, its history and fate.

A writer creating in his native language is playing his "part" in an all-union literary "symphony." (I will not reveal the great secret: not every outstanding author has good luck in translation. Talent resists the translator, while ordinary happenings in literature easily surrender to him... and are published, and republished. Thus from time to time the all-union reader gets a not-quite-true representation of the actual values of a given national literature.)

These are just my notes, not an account of the writers' congress. And withal, I cannot help but say: I am proud that the voices of Armenian authors are heard in our all-union literary "symphony."

In many countries I met Armenian writers. They secured their daily bread by hard, non-literary labor, they were published in tiny editions, and they did not have the most important thing--an understanding reader.

The mass return of Armenians from abroad is one of the historical results of the victory of Soviet rule. The finding of the homeland is a difficult process, sometimes dramatic. About this, how a delicate, abstract love for the native soil acquires real outlines, Karpis Surenyan, returning from Greece, has candidly, truthfully, and skillfully narrated. I could name other names, other books. But is making lists really the point? The point is the towering sentiment for the homeland that we, the Soviet Armenian writers, have. Soviet rule has given our literature the happy opportunity of developing on its native soil!

We live in difficult times. What will become of mankind, of the world of tomorrow--every modern artist reflects heavily on this. Sometimes doubts creep into his soul: is it worth it to sound the bells, to change anything from the way it is, will life be made better by new verses, novels, songs? And all the same we vote for the literature of hope, for the artist who does not fall silent even when it seems to him that no one heeds his voice any longer! I was talking about this not long ago from the rostrum of an international writers' meeting in Sofia.

Yes, a great number of weapons have accumulated in the world, evil sometimes seems ineradicable, the prospect of the destruction of civilization is portrayed as realistic. This sort of thing is the basis for the despair of those who have rushed to defend "culture's right to uselessness"...Uselessness? I would like to repeat after Yuri Bondarev: "When the cannons thunder, silence is the sound of death, and for us to be silent is to condone war." We do not have the right to be silent!

The centuries-old path of literature and art is the path of exploration of the human spirit. And from time immemorial it has been the high moral obligation of the artist to influence people's spirits. So that in critical moments of history, their choice, their reply will also be highly moral. Literature is not only a mirror, but also a magnetic pole which attracts--it must attract!--people. Because the fate of the world is decided not by machines, but by people, and everything depends on what sort of people they will be.

As far back as the beginning of the century, the poet Avetik Isaakyan cautioned: "I tell you, there will come a famine of the spirit, and you will sit at abundant tables and be hungry." But here too he called literature the "burning word," which is so necessary for people.

Why are beacons lit every night, when they save lost ships only once or twice a year in all? But when the fateful hour will come--no one knows, and so the beacons are not put out.

In just this way the saving and beckoning "burning word" of literature must not fall silent day or night. An ancient Armenian legend says: the people cursed a wise man, who lost hope and became dumb.

It is the age-old mission of the writer-humanist to understand man, to show him his beauty and strength. An evil talent is hard to imagine. Even from the experience of his own suffering he must give birth to light, faith, and hope for the better. An optimist, and a true talent is always optimistic, is not at all he who has not suffered, but he who has lived through despair and vanquished it. People trust such a talent, and follow it.

"The brotherhood of Soviet peoples" is a phrase familiar to all of us, it is our life, our everyday concern. But sometimes one ought to glance back, to reflect on the greatness of this "everyday concern."

The "burning word" of literature must make its contribution to the great common enterprise.

12255

CSO: 1800/464

REGIONAL

NEW RASHIDOV SHORT STORY REVIEWED

Moscow LITERATURNAYA GAZETA in Russian No 52, 29 Dec 82 p 5

[Review by Vadim Kozhevnikov in the column "Reading the Journals" of a story "Veleniye Serdtsa" [The Call of the Heart] by Sharaf Rashidov, Authorized translation by Sergey Baruzdin, journal DRUZHBA NARODOV, No 11, 1982]

[Text] The depth of conception combined with simplicity and naturalness of artistic personification--a characteristic feature of Sharaf Rashidov's prose. One of the writer's main subjects has been and remains the historic destiny of the people and understanding the people's character through it.

In his novels "Pobediteli" [The Victors] and "Sil'nyye buri" [The Strong Storms], Sh. Rashidov already deeply and vividly described those important changes which came to the ancient Uzbek land. The author does not conceal his admiration for the courage of the people creating real miracles, conquering the sand storm, giving water to the land faint with thirst and growing cotton in Golodnaya Steppe.

The title of "Pobediteli" itself defines the subject of the story--to transform the face of the land, quench its thirst, which appeared to be an eternal lot of these waterless expanses and make their fertility benefit the people. The scale of the events described and the multiplanned nature of the plots in the duologue is also impressive. The author's reflections on the historic destinies of the nation and on the future of the people who are building a new bright life are organically interwoven into the fabric of the story.

But before building a new life it was necessary to win it back and defend it from the enemy who wanted to raze our Soviet motherland to the ground. Sharaf Rashidov was a little more than 20 years old when he, like others of the same age, had to take up arms to defend our fatherland. The roads to the front were also difficult for him. The young soldier was wounded in the Russian fields near Staraya Russa.

The experiences of those fiery forties were carefully preserved in the author's mind. He needed time to think, to interpret and to feel more deeply everything that the Soviet man had to suffer during the grim and hard years of war. Everyone had to go through this experience--adults and children. Especially children, whose best part of life was struck out by war. Children and war--nothing can be more

unnatural than drawing these two words together! Perhaps this thought disturbed the author more than others when he worked on his story.

Sharaf Rashidov's new story "Veleniye serdtsa" [The Call of the Heart] was unexpected as regards the subject, the plot and the place where it took place. Also unexpected were its principal heroes--10 and 12-year old kids Irina, Sergey and Taras from Berezovka Village, not a small one on the Russian scale which had "some 300 households, a comparatively new school and houses of different color which had tin, tile but more often straw roofs." The wartime life in a Russian village, the concerns and anxieties of people living there, the thoughts and feelings of teenagers who have stepped onto the path of struggle against fascists and the partisan movement in which children find themselves involved--these are the landmarks of Sharaf Rashidov's new story.

The war is at the threshold of the house where Sergey and Irina Yesin live. Not only at the threshold! Nothing remains of the house. It burned down during the first raid by the enemy aviation. Anna Vladimirovna, Sergey's and Irina's mother, was killed and there is no news from their father who left for the front as soon as the war began. The children find support from their grandfather Mikhail and teacher Ivan Ivanovich, who stated resolutely at a meeting of communists that he does not plan to go east. "...I am joining the partisans," said the old teacher. "I, like many others among us, have enough experience. Therefore we should not think about evacuation in case of trouble but about where we could locate partisan posts, how to arrange food and equipment storage areas in forests and take care of weapons..."

Ivan Ivanovich indeed had enough experience. He participated in the civil war and fought against the Basmachi. An unexpected meeting with rifle battalion soldier Boboyer Amanov, who turned out to be a grandson of his friend Rakhmat, made the teacher recall his own youth in combat--the exhausting marches across the Shirabadskaya Steppe, the canyons of the Baysuns Kye Mountains and the sincere generosity, boldness and intrepidity of Uzbeks and Tajiki.

It is not the first time that Sharaf Rashidov turned to a war topic. In the novel "Moguchaya volna" [The Powerful Wave] he described the staunchness of the people and their heroism and spiritual strength, capable of withstanding the most difficult trials. It is no wonder that the image of front-line commissar Khaydar Sadykov writing a letter to his son Pulat became the moral center of the novel. In the new story, the author raises still another layer of the subject of people's heroism by moving the action to the enemy occupied territory of our country. Perhaps time revealed to him and made him understand that which was not completely intelligible only yesterday. But it is important that the freshness of impressions was preserved, the nonessential was erased and the most important retained. But then again, it was hardly necessary for the author to recall anything. That what happened to him, to each of us and to the country during the days of the Great Patriotic War has never been forgotten. And the emotional experience, which demanded an outlet, found its embodiment. The author describes "his war" which has something in common as regards the background and situation with many others, and yet contains features of uniqueness and an ineradicable reserve of that which was experienced personally and cannot be healed.

Events in the story are limited to comparatively brief segments of time connected with battles near Moscow. The author took a small populated place in our country, which was not even identified by name in front-line reports, set out the most ordinary people who have not been endowed with any particular, and especially heroic qualities but who became real heroes when circumstances required it.

The initial impression of "Veleniye serdtsa"--a simple story of an extremely difficult life of the people whose life, in one way or another, is connected with Berezovka. They persistently look for their place in the ranks of motherland's defenders during the troubled and turbulent time. The author writes simply, as if talking in a family circle of how difficult it was for Sergey, Irina and Taras to tackle a task with which not even every adult could cope. They became an underground organization in the village, which was supervised by communists Shakhov, Nikolayev and Temirov. As a result of the young heroes' courage and good sense, the partisans were able to obtain lists of villagers sentenced to death and to save dozens of completely innocent people from certain death. The children also came up with a brilliant plan to photograph valuable documents carried with them to the apartment of village headman Shul'ga by German general (Schneider) and division staff chief Colonel (Galler)! Any experienced intelligence man would envy the children's courage and ingenuity. Leaflets describing the crushing defeat of fascists near Moscow, the red flag raised above the rural soviet--all of this was also the work of Berezovka pioneers, who became runners of the partisan detachment. What prompted them to take such a risk, to subject themselves to daily danger? This question is answered by the youngest of the children, the 10-year old Irina: "We did not do this for a reward. Remember, father wrote in a letter: 'Ask yourself every day what you did for the front...'"

What did you do for the front? This thought possessed all for whom the war that came down on the Soviet land was not only a common misfortune but a deep personal one as well. With almost journalistic frankness, the author touches upon man's moral problem of responsibility for his every deed. The word "fate," which is repeatedly used in the story, explains man's actions, his attitude. Here is schoolteacher Ivan Ivanovich who reflects on the similarity of his own fate with the life of uncle Misha, a blacksmith. "They have been bosom friends since the latter twenties. They shared their grief and joy. They participated together in the dispossession of the kulaks, in creation of the first kolkhoz and in construction of a new village."

The fates of Russian boy Serezha Yesin and soldier-Uzbek Boboyer Amanov, who fought against fascists in Il'ya Yesin's battalion from the very border, are also closely interwoven. Circumstances developed in a way that made Sergey and Amanov fighting companions in arms in the enemy's rear. It must be noted that the subject of fraternal friendship, the unity of the multinational Soviet people is one of the leading ones in the "Veleniye serdtsa" story.

Against this force there are various kinds of renegades on the side of invaders. Gerasim Shul'ga has made his choice by taking the path of deception and forgery already in peacetime before the war and was severely punished for that. In fascist-occupied Berezovka he assumes a new look: he is not just a thief, but something more terrible--the traitor and betrayer becomes a headman, a minion of

the chastizers. He, Gerasim Shul'ga, is assigned by the German command to compile lists of communists and kolkhoz activists. This man's every action is dictated by savage hatred of Soviet power and true patriots of the motherland.

The war had ruthlessly shifted the usual concepts and converted people's life to another dimension, which was sometimes inconceivable due to its tragic nature. When this shift draws man into an atmosphere of common struggle and shows him the correct path, then he has hope and ability to endure the trials. The common character of man's individual fate and people's destiny is a great force. It is precisely this common character that is being rejected by Gerasim Shul'ga, Mariya Prokhorova, Kudimov and Irinarkhiy who choose their own path, not unlike being their own master in circumstances that are advantageous to them when in reality they are a tool of someone else's will and accomplices of the enemy.

Residents of Berezovka were firmly convinced that the return of front-line soldiers depended on what they did to bring the hour of victory closer. "We drew this day closer as we could." It was drawn closer by all because every populated place in our country regardless of its location--near Moscow, in Uzbekistan and in the Urals--became a front on which the destiny of history and the people was decided.

I, a writer of the front-line generation who had experienced the war, especially value everything that gives life to "Veleniye serdtsa." A life given to it by the agitated, fiery recollections of a front-line writer, who turned to the period of his wartime youth at the call of the heart. But the title of the story, in my opinion, is much broader and deeper. Sharaf Rashidov has not only given a memorable description of the glorious pages in our country's history with great artistic skill but also gave them a philosophic meaning and created images of heroes who bear distinctive signs of time which, regardless of how many years may pass, will disturb our memory, excite the soul and make the heart beat faster today.

9817

CSO: 1830/114

REGIONAL

BETTER MUSIC, QUALIFIED DISC-JOCKEYS NEEDED IN ESTONIAN DISCOS

Tallinn SOVETSKAYA ESTONIYA in Russian 2 Dec 82 p 3

[Article by L. Firsanova, director of the Narva Gorispolkom Department of Culture: "Still More About the Discocenter"]

[Text] Are discos necessary and what should they be like? What function should they serve? These questions have already been discussed by our newspaper (T. Erilayd "Let's Talk About the Discoteque," "Let's Talk About the Discoteque Again"). But, apparently, the debates remain nothing but debates. They do not lead to practical improvements. This is attested to, in particular, by an article by L. Firsanova, director of the Narva Gorispolkom Department of Culture, to which we turn the reader's attention today.

Discoteques and heated debates about them are the same age. Both the one and the other appeared in our cultural life practically simultaneously. True, there is one essential difference. The character of the arguments has changed long ago: now the right for discos to exist no longer comes into question; they have become a popular form of recreation for young people. Now the jousting concerns issues of real seriousness--how to elevate the standard of discos, to make them an effective means of esthetic and ideological-artistic education for young people. And here the character of the actual "culprit" of these discussions is practically completely unchanged: just as "at the dawn of its misty youth," it has still not risen above the random and dilettante level. Suggestions about discos have not helped, nor tariffing the disc-jockeys [diskory] nor separate, uncoordinated attempts to give them professional, methodical help.

Why? This question is not hard to answer. Because until now we have not had a well-defined system for organizing discoteques, material-technical aid to them, and the training and operating information of disc-jockeys.

Let's begin with the last part of the problem, if you will, the most important.

It has been clear for a long time now that for every disco, the main thing is not its layout and color-sound effects (though these are also necessary), but the personality of its leader. What sort of background has the creator of the scenario? What is the range of his knowledge and thought? What is his esthetic taste and rhythm? Today the work of a disc-jockey demands high professionalism; dilettantism here is intolerable. Let us speak frankly: the disc-jockey's influence on the hearts of young men and women, and especially on teenagers--through the scenario of disco evenings, through the selection of the repertoire, slides, and the entire spectrum of audio-visual effects--is in some measure comparable to the influence of a teacher in class. But no one would allow a teacher into a class if he did not have higher educational training. But who among us is the "king" of the disco? As a rule, the dilettante-enthusiast, who has a nodding acquaintance with sound equipment, some information picked up from incidental sources which are often incompetent and sometimes even simply dubious, and who commands a collection of tape-recordings and records, again, often of quite dubious origin. I do not by any means call into question the very best intentions of such enthusiasts. It is not their fault; the trouble is that there is nowhere for them to go through professional training in their chosen field.

This fact alone testifies to the urgency of the problem. In Narva every week, an average of 14 disco parties go on, which are attended by around 2,300 people, mainly teenagers from 14 to 18. Meanwhile, among the disc-jockeys of the city, there is not one with musical training, let alone pedagogical training. Only one has cultural-educational schooling behind him. One time, we tried to set up a permanent discoteque in the Narva Cafe. The trade administration obtained excellent equipment for it. But the absence of a qualified disc-jockey cancelled our plans: now this expensive equipment plays, to all intents and purposes, the role of a music box.

Some may object: prepare your cadres and send them for tariffing! Excuse me, prepare them where? It is practically impossible to resolve this problem in the provinces. Our Department of Culture tried last year to give professional, methodical help to club workers of the city in organizing discoteques; it invited to a seminar V. Tsarev, an instructor from the Department of Cultural-Educational Work of the Leningrad State Institute of Culture imeni N. K. Krupskaya. But, after all, a single lecture, even the most qualified, scarcely makes a difference, and to invite specialists frequently from Leningrad or Tallinn is an unrealistic and excessively expensive undertaking. Furthermore, the seminars themselves can have a real impact only when they attract people who already have sound professional training.

Clearly, conservatories and music schools ought to undertake the professional training of disc-jockeys. This formulation of the question is far from new, but, unfortunately, it has still been in no way answered.

Inseparable from the problem of training disc-jockeys is the problem of their operational information and steady, systematic aid to them.

Materials published in the magazines ROVESNIK and KLUB I KHUZOZHESTVENNAYA SAMODEYATEL'NOST' are undistinguished both in effectiveness and thoroughness, although they doubtless give disc-jockeys a certain assistance. In our opinion, the republic must set up a systematic "discocenter" at the Scientific-Method Center of Cultural-Educational Work and People's Creativity, which would undertake the task of operational information of disco directors by periodic seminars, and putting out reviews of club establishments.

Despite our limited capabilities, this season, we are trying to create our own type of systematic discocenter in Narva at the city Department of Culture. However, already now, on the threshold of its organization, all the difficulties are clearly visible which will inevitably arise in such a center, even with a fairly narrow range of tasks, namely, those relating to repertoire selection policies of discoteques operating in Narva and the Narva-Yyesuu settlement.

One of these difficulties is the issue of records versus tapes. We must put a stop to the definitely random nature of the programs at disco parties, arising from the fact that, more often than not, what splashes out at them is the contents of disc-jockeys' home collections, sometimes quite rich, but almost invariably one-sided, collected according to the taste, frequently undemanding, of their owner. On this plane, the Estonian radio can render invaluable aid, preparing special theme programs for discoteques with popular Soviet composers and the better foreign composers, and new stage and dance music. Moreover, it is very important that such selections not only be heard on the radio, but also be produced in tape form. I think every Palace of Culture would be very glad to obtain this most useful material for its discoteques. Incidentally, such an organization would help us eliminate the influence of the "black market" on the discoteque, and get the business men out of music who sometimes act in the role of disc-jockeys thanks to their one single trump card--the availability of musical novelties in this same "black market."

Only a serious approach to the matter makes it possible for Palaces of Culture and clubs, drawing on a solid material base, to hold key positions in managing discoteques and determining their esthetic, ideological-artistic character.

By the way, the possibility of Palaces of Culture and clubs' creating their own musical stocks and periodically renewing them would also help solve the problem of the disc-jockey: it would be easier to find talented, leading disc-jockeys among the highly-qualified musical workers and pedagogues who do not have sufficiently broad personal collections of records and tapes.

I think that only with the resolution of all these problems can discoteques be budged from that original position which they occupied at the moment of their birth, and from which they have made, to all intents and purposes, not a single step forward. And a step forward, in my view, is, more than anything else, the organization of disco-clubs, set up on a completely professional basis, with picked staffs of creative and technical workers and a

broad active membership of volunteer [obshchestvennik] enthusiasts. Similar clubs in Czechoslovakia have accumulated rich experience. It could be useful to study our friends' experience with an eye to adopting its most valuable elements.

One thing stands clear today with absolute surety: discos are too tightly wound up in the lives of young people, and especially teenagers, for us to look at them only as one of many forms of occupying spare time, or to farm them out to dilettante-enthusiasts, in the best case, or semi-literate dealers, in the worst case.

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